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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., June 18, 1936

NEW SERIES
VOLUME XXXVIII. No. 25

Who's Who and What's What

In the first five weeks of Douglas Hudgins' pastorate in Broadway Church, Ft. Worth, 96 were added to the church. A high spiritual tide is evident.

My singer, Sam Raborn and I closed a meeting June 6, with Pastor J. K. Smith and Gillespie Avenue Church, Knoxville, Tenn. There were 25 accessions to the church. Now with Fort Sanders Church in the same city.—A. D. Muse.

There is needed today in our pulpits something of the spirit of the reformer heard in the words Jehu to Joram (2 Kings 8:22), "What peace so long as the whoredoms of thy mother Jezabel and her witchcrafts are so many." "And Jehu drew his bow with his full strength and smote Joram."

Furman University, Baptist of South Carolina, recently received \$60,000 on endowment from the estate of Mrs. W. J. McGlothlin, and \$5,000 from Dr. S. E. Bradshaw to constitute the foundation of a revolving fund to encourage graduate study. "Make to yourselves friends by means of the mammon of unrighteousness."

The State Committee of the W. M. U. met in Jackson last Saturday. They were busy preparing for the State Mission Week of Prayer in September and in arranging for an intensive effort to secure 2,500 women in Mississippi to contribute one dollar a month to wipe out our Baptist state debts. That's their part of the 5,000 Club.

It takes two things to make sound, and two things to make light. These are vibrations or waves of what is called ether, and a sensitive receiver (an ear or eye). It takes two things to make intelligence: one is a body of facts or truths; the other a mind that receives the truth. Just so it takes two things to make intelligent and informed Baptists. One is a means of communication, like a Baptist paper, and the other is some one or many to read the paper. A man may be able to read and still be illiterate. It is not simply being able to read that makes a man well informed. He must use his ability. He must read. How many of your people read the Baptist Record? Have you no responsibility in this matter?

Luther Rice was an associate of Judson in beginning missionary work in Burmah. Like Judson he became a Baptist by reading his Bible on the way over the ocean. He came back to America to secure support for Judson who remained in Burmah. On this side he was a genuine missionary, and did more than any man of his time to enlist and unite Baptists for service. This is the centennial of his death, Sept. 25, 1936. He was buried in a country church yard in South Carolina, Pine Pleasant Church, near Saluda. A program is being arranged to honor his memory and help perpetuate his good work on the above anniversary. People from far and near will assemble. This is in the hands of Drs. W. C. Allen, W. L. Ball and Chas. A. Jones of South Carolina, and Dr. R. W. Weaver of Washington City. The Life of Luther Rice, a book written by Dr. Weaver will be well worth reading by all our Baptist people.

David Anderson, son of Dr. P. H. Anderson of the Baptist Bible Institute, was recently ordained to the ministry in Greenville, S. C. He is a student at Furman.

Dr. J. L. DeCell, pastor of Galloway Memorial Methodist Church in Jackson, will attend the World Sunday School Convention in Oslo, Norway, and make a tour of Europe and Palestine this summer.

The Christian Century of Chicago charges the Northern and Southern Baptists with sectarianism because they made the Baptist principle the keynote in the addresses of their fellowship meetings in St. Louis. It seems to us better to inquire whether they spoke the truth or not, rather than to call them names for what they said. We see no more sectarianism in glorying in the truth, than we do in glorying in the fourth of July. Baptists have stood for something in the past, and still do. We see no necessity for this provoking ill tempered criticism.

When the Mississippi Legislature a few years ago announced that in order to raise more revenue needed for the support of the state government, and insisted on passing a bill to license the sale of beer and light wines, they did not tell the world that they consulted the tax commissioner about the revenue value of the bill before passing it, and he told them that the amount of revenue it would bring in would not be worth anything as a revenue measure. But that is exactly what he did, and he knows his business.

There can hardly be any question in the mind of any American that what is called the totalitarian state, such as they undertake to have in Germany, makes impossible full liberty of conscience. And if you will look into it closely you will find that a totalitarian church, or such an ecclesiastical organization as the Roman Catholic church, or such an organization as is proposed in the union of all churches, this also makes impossible the full exercise of liberty of conscience. Whenever pressure is put on any soul to conform to any ecclesiasticism or any human authority, there liberty of conscience is violated.

BR— HERE'S COOPERATION

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Dear brother Goodrich:

I'll be responsible for 25 more Record subscribers in addition to the 7 I recently sent.

Mississippi Baptists should be trying to reach the 25,000 mark instead of the 8,000 mark.

W. R. Storie.

Who'll be next?

BR— ASSEMBLY

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Remember the dates—July 5-10.

Remember that Mr. L. V. Martin and the Women's College quartet will direct the music.

Remember that Rev. D. A. (Scotchie) McCall will direct the recreational features each afternoon. You can swim, play golf, play tennis, play croquet, pitch horseshoes or engage in any other recreational features which Dr. McCall may direct. A great week for study, for inspiration, for recreation, and a good time socially. We are counting on you.

Take your vacation at the Assembly.

—J. E. Byrd.

Dr. Webb Brame of Yazoo City supplied Sunday for First Church, Vicksburg, where he was pastor some years ago. The church is looking forward to the coming of the new pastor, Rev. Wallace Rogers, next Sunday.

Dr. Webb Brame of Yazoo City is the new president of the Central Mississippi Pastors' Conference meeting monthly in Jackson, except in July and August. Rev. C. O. Estes is secretary, and Rev. J. W. Middleton vice-president.

Brother B. L. McKee of Brandon accepts a call to Fannin for one-fourth time. Brother Carey Cox of Brooksville will assist him in a meeting here the third Sunday in July. At Brandon he will begin a meeting the fourth Sunday in July assisted by Rev. J. W. Middleton of Clinton.

Pastor B. B. Hilbun begins a revival meeting at Pontotoc Sunday, preaching by Dr. J. Norris Palmer of Baton Rouge, singing led by Rev. Robt. Palmer of Pineville, La. He requests that you remember them in your prayers. The Pontotoc Union won the attendance banner at the district meeting June 8-9 and Mr. S. T. Bigham was re-elected president of the Convention.

We appreciate a card of invitation to the wedding on June 30 of Mr. Randolph Hobbs, III, and Miss Mary Ruth Morgan at First Church, Birmingham, Ala. Mr. Hobbs is a son of Dr. J. R. Hobbs who was graduated from Mississippi College and has been many years pastor in Birmingham.

For many years Mohamedan soldiers stood guard in Jerusalem to keep the peace while Christians of different communions, Roman and Greek Catholic, threatened disturbance as they "worshipped at the Holy Sepulcher." Now it is Christian soldiers from Great Britain who have to keep the peace in Palestine while Jews and Mohamedans threaten each others lives.

First Church, Nashville, celebrated the fifteenth anniversary of Pastor W. F. Powell last Sunday. The service was conducted by Dr. Jno. L. Hill. Speakers were Dr. B. R. Payne of Peabody College, Dr. P. E. Burroughs and the Sunday school superintendent, B. A. Tanksley. In fifteen years the church has received 2,904 members and has given for all purposes three quarters of a million dollars, about one-third of it to missions.

Dr. J. D. Moore died at his Ridgecrest cottage June 11. He was a brother of Dr. Hight C. Moore, and had been widely useful as editor of the Baptist and Reflector, pastor in North and South Carolina and active in denominational work. For several years he has edited and written lessons for the periodicals of the Sunday School Board. His going leaves a large gap in the work of the board, and a sense of loss in the hearts of his friends.

The Anti-Saloon League superintendent, Rev. N. S. Jackson, has recently gotten from officials in Brookhaven statements of conviction and fines of men who are licensed to sell beer. The law plainly says that violations of the provisions of the statutes by these men requires that their license to sell beer shall be cancelled. This has been done in a few cases, but there are scores of them who have been convicted who are still selling. More evidence of this sort is being gathered and presented to the state tax commissioner.

Sparks and Splinters

Dr. J. S. Riser of Blue Mountain assisted Pastor J. M. Walker of Aberdeen in a good meeting last week.

President D. M. Nelson of Mississippi College, supplied at Brookhaven Sunday for Pastor B. L. Davis who was assisting in a meeting in Tylertown.

We had all just as well turn to the Acts of the Apostles and the Gospel and Epistles of John and get busy. Dr. Sampey's request is a good one and we can have as we had last year this extra Bible study greatly to our profit.

"Baptist Progress," a paper representing the B. M. A. of Texas, the group of people who don't like the word "convention," takes a crack at Dr. J. Frank Norris for being a delegate to the Southern Baptist Convention, because his church "paid the fee" by contributing to convention objects.

Dr. W. A. McComb, pastor at Flora, has been asked by the church at Eastabutchie to come down and preach for them on the fifteenth anniversary of his ordination. He has promised to do so and will hold a few days meeting with them in July. Dr. McComb was fifty years ago ordained by this church, in which his mother was a charter member.

I began on the first Sunday in June my sixth year as pastor of First Baptist Church, Biloxi. On that day I baptized a man and a woman into the fellowship of our church, and began, at the evening service a revival meeting in the Second Baptist Church, Biloxi, of which brother E. S. Flynt is pastor. This has been, in many respects, the best year in the life of our church since my coming here—G. C. Holte.

The Biblical Recorder is properly grieved over the action of the trustees of Wake Forest College in authorizing use of the college buildings for public dances, and express the belief that it is not in accord with the wishes of North Carolina Baptists. This action justifies the fears of some people that when a college increases in wealth, it loses its spiritual power. Wake Forest has been in recent years the beneficiary of large gifts from Mr. J. A. Bostick and the Tobacco Dukes.

Mr. George Morris, vice-president of the Commercial Appeal Co., while attending the Republican National Convention last week in Cleveland, made this report to the Commercial Appeal: "The greatest difference will be that of Jeffersonian and Hamiltonian policies of government. President Roosevelt, the Democrat, has applied the Hamiltonian Republican principles of centralized government. Governor Landon, the Republican, advocates the Jeffersonian Democratic principles of state rights."

Industrial organizations have said to their workers: "You have helped by your labor to create the wealth and prosperity of this organization, and you, therefore, have the right to expect your organization to provide for you when old age or disability overtakes you." Churches of Christ can do no less for faithful preachers of the gospel. Christian men and women cannot refuse to follow the examples they have inspired."—The Relief and Annuity Board.

We have just closed our meeting at the Roseland Park Baptist Church, Picayune. It was one of the greatest meetings the pastor has ever had in his fifteen years experience. The Roseland Park Church had its beginning one year ago last October. We held our first meeting in a building that was used for a dance hall. We had seventeen members in its organization and the membership had increased up to May 1st to a membership of sixty-nine. During the meeting which closed last Sunday we received 87 new members which gives us a total membership of 155. The pastor did the preaching and Prof. Willmon Stewart conducted the singing.—D. W. Nix, Pastor.

Dr. J. B. Cranfill of Texas seems to be coming back after a serious attack of influenza.

The Executive Board of Smith County Association meets June 23 at Liberty Church, 5 miles south of Raleigh.

Dr. W. A. Hewitt last week assisted in a revival meeting at Fayette, Ala., and his pulpit on Sunday was supplied by the editor and Rev. Charles Webb.

Pastor J. W. Middleton began his work at Clinton Sunday with two fine services and good congregations. There was one received for baptism at the evening service.

In every evangelistic meeting prayer should be made not merely for that meeting but for all others in progress during this revival season. The Lord delivered Job when he remembered his friends.

Clarke College has engaged a field man who will spend the summer securing students for the session opening in September. Mr. Jack Perkins, Secretary of the Alumni Association, has been secured for this work.

We have just closed a fine meeting here. Rev. Horatio Mitchell of Central Baptist Church, New Orleans, did the preaching and did it well. There were nine additions to the church, all for baptism.—J. B. Quin, Pastor.

Rev. H. H. Hibbs died in the pulpit at Hazard, Ky., just as he finished preaching the sermon. He was a native of Kentucky and had a fruitful ministry at Mayslick, Williamsburg and other places.

Shubuta—A successful series of meetings was held last week at the Baptist church by the Reverend Deb Stennis of Enterprise. Brother Stennis preached with earnestness and power, and six members were added to the church, four by baptism and two by letter.

"Don't delude yourself with the notion that you can avoid paying for the depreciation of human machinery in your plant. If you are not paying the cost in pensions, you are probably paying even more in other ways."—The Relief and Annuity Board.

Mr. Harold E. Ingraham succeeds Mr. Arthur Flake as head of the Department of Sunday School Administration of the Sunday School Board. Mr. Flake asked to be retired after serving for a generation in this field. He went to this work from Mississippi where his work as Sunday school superintendent had attracted Southwide attention.

W. S. Allen: Beginning the 24th of this month brother Bryan Simmons is to help me in a ten days' meeting at Bay St. Louis. I will greatly appreciate it if you and all others who are interested in this work will remember us in special prayer. No one who has not worked in this field knows the difficulties under which we labor. How we do need the prayers of all who love our mission work.

A telegram to Reverend J. M. Phillips, of Shubuta, stated that his brother, Reverend J. E. Phillips, of Punta Gorda, Florida, passed away on May 29. J. E. Phillips was a native Mississippian, and a graduate of Mississippi College. For several years after attending the Seminary he was pastor of churches in this state, but for the past twenty-five years he has made his home in Florida, where he was active in the Lord's work.

Pastor D. W. Moulder had unusually large congregations in June at Beulah and Pine Grove in Simpson County. At Beulah the W. M. U. had painted the new annex, and the benches, and repainted the rest of the church house. On Friday night two joined by letter and on Saturday night seven more came. At Center Hill near Raleigh Pastor Moulder conducted the funeral service of Miss Mattie Thornton, assisted by brother Robert Thompson. On Tuesday he conducted the funeral of George Wm. Hester, aged three, killed by a log truck. On Wednesday he conducted the funeral of Mrs. Betty Ellzey at Poplar Springs in Simpson County, assisted by brethren Coleman and Gardner. On Thursday the funeral of Wheeler Stennett at Goodwater church.

Twenty-six were added to the Newton church in a recent revival meeting.

Of 26 countries in Europe, 25 have Baptist churches which are carrying on the Lord's work.

While Northern Baptists were in their convention in one room of the auditorium seating 3,000, there was a boxing match in another room seating 12,000.

Dr. G. S. Dobbins will deliver the opening address at the Conference on Rural Problems at State College June 22. His subject is Our Changing Social Situation and its Effect on the Church Situation. He will also speak several times during the week.

Surely there is great need of revival in our churches when it is commonly said that more than half our members are not even regular attendants at the services, or partake of the like and work of the churches. "Revive thy work, O Lord, in the midst of the years."

Clinton Church was the scene of a beautiful wedding on the evening of the ninth when Miss Effie McDonald was given in marriage to Mr. Marion Perry. They will make their home in Philadelphia. Rev. D. A. McCall officiated. The bride was an honor graduate of Mississippi College two years ago and has taught two years at Philadelphia.

The vote in Simpson County to make the sale of beer illegal was 1,118 to 424, nearly three to one against license. One place, Fork Church cast a unanimous dry vote. Three places had only one wet vote: Everett, Sumrall and Shivers. Three places had only two wet votes: Bowie, Merritt and Bridgeport. Braxton voted very wet. Only two other places had a wet majority.

The Southwest Mississippi Pastor's Conference at McComb Monday included Devotional by Price Brook; Evidences of Spiritual Awakening by R. R. Jones; Preparation of Revival, W. R. Cooper; Sermon by F. M. Britt; Devotional by D. O. Horne; Preaching in Revival by R. K. Horton; N. T. Requirements for Church Membership, by Pastor Thompson; Report of S. B. Convention by B. T. Bishop.

And speaking of "professional reformers," the most conspicuous humbugs in this line of endeavor the world has ever seen is the bunch which proposed to stop drinking among young people, to outlaw the saloon, to produce temperance overnight and restore prosperity, reduce taxes, and do away with unemployment: all by the simple process of repealing the Eighteenth Amendment. Any man who was fool enough or knows enough to promise that does not deserve the support of any Christian man.

"One can easily get stirred up over this matter of old age security when he begins to examine facts and figures—and yet few sermons are harder for some of the ministers to preach. If he were only a layman for that sermon! Or if it were his people, the laity, who were facing a homeless old age, and all the ministers had homes of their own, and he were preaching to them! Then how easy it would be to put fervor and heart-power into the appeal. But to seem to plead for self, for bread and clothes and shelter—no wonder many a man and his family are suffering rather than to let their wants be known."—The Relief and Annuity Board.

You could have a clock with the inner works perfectly made and able to run in perfect precision, and have no hands on it. You could have but you don't. Of what use would it be? And you may conceive of a Christian life all motived by the Spirit of Christ and operating in harmony with the will of God, and yet never aligning itself with other Christians in practical service to a lost and a needy world. You may have heard of such a thing as a possibility, but you never saw one; and you never will. A clock is of no use without a face and hands. And a Christian is an anomaly who does not declare his faith and exemplify the love of Christ in helpful ministry to men. He is of no use in this world. You are not only to believe in your heart but to confess with your mouth. "Why call ye me Lord and do not the things which I command?" Faith without works is dead.



CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE C. COLEMAN, Editorial Secretary

EXCERPTS FROM THE 1936 FOREIGN MISSION BOARD REPORT:

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What God Hath Wrought?—Ninety-one years ago our fathers met in Augusta, Georgia, and launched the foreign mission enterprise of Southern Baptists. With humble and profound gratitude to Almighty God for the marvelous way in which he has led us through these years, we present the report of the activities and achievements of your Foreign Mission Board for the year.

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Endowment—The Board reports an increase in its endowment fund of \$3,029.76 for the year 1936.

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Increase in Legacies—A wholesome sign that the cause of foreign missions is growing in the thinking of our people, is the fact that an ever increasing number of people are putting the Foreign Mission Board in their will. We have received in legacies this year a total of \$17,487.25.

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Debt Status—At the Memphis Convention last year the debt of the Board stood \$594,000.00—we have paid \$150,000.00 on the debt in one year and the debt now stands at \$444,000.00.

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Lottie Moon Gifts—The Lottie Moon Christmas offering has gone to \$240,000.00—last year we received \$213,000.00.

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Field Secretary—There is a growing feeling of appreciation for and satisfaction in the fine work that is being done by field representative, R. S. Jones. He is a faithful and untiring worker and has traveled thousands of miles during the past year in the interests of our Board and its work. He has direct oversight of the deputation work of missionaries on furlough and has fostered schools of missions widely throughout the bounds of the Convention. We wish to pay loving tribute to the fidelity and devotion of R. S. Jones to all the work of our Board, at home and abroad.

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Missionary Personnel—Since the last Convention ten missionaries have resigned. During this time forty-four new missionaries have been appointed and twelve have been re-appointed, making a total of fifty-six. There are now four hundred missionaries in the service of the Board.

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Furloughs—Owing to the fact that several missionaries were kept on the field over-time, we have had ninety on furlough this year. During the year thirty-six missionaries have returned to their fields.

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Nigerian Leper Colony—There are about one hundred lepers receiving treatment in our leper colony in Nigeria. The doctor and assistants are sadly over-worked and recruits are desperately needed.

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Growth in Argentina—The work in Argentina is growing and every door stands open for the entrance of the gospel. "The great opportunities and needs stand out before us. There are many wide-open doors. It is easier to get an audience to preach to than it was years ago. Yet the field as a whole is hardly touched. Some of our workers need more material help, as they are reduced to the bare necessities of life. In other cases

with a little more equipment, they could double their activities. The field is surely white unto harvest, and workers are woefully few."

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Baptisms—There are 12,000 Baptists in our North Brazil Mission. There were 1,016 baptisms for the year.

The field of Rev. A. B. Deter in South Brazil has had a year of remarkable growth and expansion. There are thirty-three churches reporting one hundred and ninety-eight baptisms for the year.

The Matto-Grosso field covers an immense territory, with poor roads and backwood conditions, Missionary W. B. Sherwood serves eight churches and reports forty baptisms.

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A New Convention—The Kiangsu Baptist Convention was organized during the visit of Secretary Maddry to Central China, one year ago. This is the province of which Shanghai is the capital. Largely because of differences in dialect, there has been two conventions. One year ago, the new convention was organized and the out-look for a great forward advance is bright indeed. It had been one of the great hopes of the forward-looking Chinese in this area to have one strong, aggressive convention. In the face of many difficulties the new convention was organized. Great triumphs are just ahead in the years to come.

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Property Transfer—During the year the Board transferred the property in Shanghai used by the North Gate, the Cantonese and Grace Churches to these churches in fee simple. The Board was paying heavy taxes upon these church and school properties. The churches have become self-supporting and responsible and we were glad to show our confidence in them by deeding them the property.

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Cantonese Church—The Cantonese Church at Shanghai, has built on its new compound a middle school and a beautiful home for Miss Rose Marlowe, our missionary to the Cantonese.

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A Worthy Servant of Christ—Pastor Li of Pingtu is a great evangelistic preacher and trusted comrade of the missionaries. He has baptized more than 5,000 souls.

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Commentary on Matthew—One of the notable achievements of the year in China Baptist affairs, was the publication of Broadus' Commentary on Matthew, translated by Dr. C. W. Pruitt, for fifty-four years a missionary of our Board in Shantung. This is surely the crowning work of a great missionary career and it will add much to the efficiency of a native ministry in China.

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Yangchow Hospital—Drs. Mewshaw, Vance and Pierce, together with Missionary Nurse Sallie James, report everything about ready for the re-opening of the hospital.

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A total of 2,680 patients have been treated in the Yangchow Hospital.

Yates Academy—Thirty years ago, this school was founded by Dr. and Mrs. C. G. McDaniel. The school is planning to celebrate the event in typical Chinese fashion. We congratulate the founders upon the marvelous achievements of the years.

Wei Ling Academy—The school was founded by Miss Sophie Lanneau and had an enrollment of three hundred and two this year. This school is one of the finest evangelizing agencies in China. It is terribly handicapped with debt incurred in erecting the new buildings.

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Chengchow—This city is located in Honan Province at the junction of two cross-continent railroads. Thirty-one years ago, when W. W. Lawton and Eugene Sallee founded this work, it was a sleepy little country-town. It is now a city of 250,000 and growing rapidly. Here we have a hospital, churches, schools and a great deal of very valuable mission property. We need to reinforce this station with a half-dozen new missionaries at once. In the six counties of the Chengchow field, there are over 2,000,000 people. There is not a greater challenge and opportunity for great kingdom service in all China than is offered by this Chengchow station.

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Pochow Hospital—Dr. Mary L. King of Pochow, is doing one of the greatest pieces of mission work we saw in China. She is a great soul "making brick without straw." From the report we quote:

"Mrs. King has done a great work here in these past years. Dr. Maddry on his recent visit to China, said he knew of no one who had done so much work as Dr. King with as little equipment. In spite of handicaps she has labored on, relieving suffering women, wounded soldiers, and afflicted children. Among all these two million people she is the only graduate physician. Dr. King says of her work, 'When funds are cut off, finances are apt to claim too much attention. This year we have tried to have less concern for running expenses, remembering how graciously we have been tided over the past several years, and have tried to keep more constantly in mind the reason why we are here. It has also been a regret that we have had to take those able to pay rather than the more needy and deserving. In both these directions I feel we have advanced a little.'

"Something over five thousand treatments have been given during the last eleven months. Some hundreds have been seen in their homes, which meant irregular calls at all hours. Since the enforcement of government laws has been less strict, only five patients have applied for treatment for the opium habit.

"Growing appreciation for treatment, and attention given to the gospel message make us feel that the Master is using this place to work out his own purposes."

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North China Mission—There are ten stations in the North China Mission, eight in Shantung and two in Manchuria. There are fifty missionaries in the North China Mission. J. B. Hartwell and J. L. Holmes were pioneers in this area.

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University Library—The University of Shanghai has a library of 70,000 volumes. Missionary Lillian Thomason is the librarian.

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Hwangshien Seminary—The teaching staff consists of seven Chinese and six missionaries with one hundred and twenty-five students in attendance. The Central, Interior and North China Missions are cooperating in this seminary. It is one of the great kingdom agencies in China and sorely needs funds for repairs and enlargement and new missionary teachers.

EDITORIALS

ABOUT THE ANTI-SALOON LEAGUE

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Years ago we knew a Baptist preacher, one of the best men we ever knew, who weighed less than a hundred pounds; wore a long-tailed coat, a two story hat, had long whiskers, and did missionary work in the Delta. He served the Lord unselfishly and faithfully. One day he was walking along the road that runs by Deer Creek, visiting as he went. There was a bunch of deer hounds lying out in the sun in the yard. They were sleeping peacefully and would never have pestered him, but a little fice (or fist) dog discovered the approaching preacher and began yapping with all his might. This waked the sleeping hounds and they set up a roar and made for the passing parson. He stood his ground, but they soon surrounded him and some of them had him by the coat tails and were swinging on for dear life. They never did him any harm, but they made enough noise to wake the neighbors.

This parable has its fulfillment in the attacks that have been made on the Anti-Saloon League. Some innocent people have been drawn into the criticism of it by the barking of a fice whose only hope of attracting attention is by attacking some good man or some worthy cause. The reason the Anti-Saloon League has been the object of attack in some quarters is the good work it has done in giving this country wholesome temperance legislation. Its sin has been in closing saloons and putting a crimp in the liquor business for a generation. There can be no doubt in anybody's mind that the two agencies used of the Lord in this country to dry up the wets have been the Anti-Saloon League and the Woman's Christian Temperance Union. For this they have been the target of attack from everybody who loves liquor or makes money out of the liquor business, particularly those who do both.

Outside of these two organizations there is no other which is a constant and active agent in the interest of prohibition. When we want anything done along this line we generally look to them for support and assistance. These organizations are made up of the finest, sanest men and women in our churches. They are representative of those who are seeking in every way to save our young people from this present evil world and guide their feet in the paths of righteousness. They are as high above the barks and jibes of those who attack them as the Jung Frau is above the tadpole puddle at its feet.

It is a high tribute to the Anti-Saloon League to be accused of taking the initiative in putting beer out of the counties in Mississippi. It is probably not true in every instance, but it is a great honor to be charged with it. Somebody ought to do it. Whose business is it to do it? Certainly it is the business of any and every man and woman who respects sobriety. To object to the Anti-Saloon League or any agency for initiating a work like this is on a par with objecting to an evangelist or a missionary going at the command of God to the place where he is needed.

The Anti-Saloon League deserves and ought to have the hearty support of every Christian man and woman, of everybody who loves sobriety or is interested in the uplift of the human race. Like every missionary organization it has had recently hard sledding financially. It ought to be adequately financed.

Just now the League is launching a state-wide intensive program for law enforcement. The laymen are asked to form themselves into groups in all the counties in a clean-up campaign. It is a campaign long over due and should command the support of all who believe in law enforcement, and in re-enforcing our temperance laws.

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Brother J. L. Owens of Conehatta, sending his renewal says he has been a subscriber for 30 years.

I HAVE HEARD THEIR CRY

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There is an effort in many places today to stifle the cry of people who are poor and in distress. It is much as if a mother who didn't wish her slumbers to be disturbed should bury her infant under the bed clothes so as to shut out the noise and turn over and try to go to sleep. Anybody with half the proper allowance of brains and a modicum of Christian or even human compassion knows that the thing to do is to find out what is causing distress to the baby and seek to remove the cause. To be sure there are people who will answer that some babies are just naturally cry-babies. But there isn't a word of truth in that. When a baby cries there is something the matter with it.

And there are people who adapt the same attitude toward people whose cry of distress goes up to God, and whose protest against injustice appeals to men. They tell you, "Oh well, if they didn't have this to complain of they would find something else," or "They would never be heard from if some agitator didn't come in to make trouble." A great daily, owned by a millionaire who advocates horse racing and gambles on the races, and who seeks to escape taxes on his millions by trying to foist it on those who kill themselves drinking liquor, will tell you there is no tenant problem, that what tenants get is good enough for them, that those who urge relief for these poor people are "reds" or "pinks."

In the meantime God is in his heaven and his wrath is accumulating against those who grind the face of the poor. The spirit is being crushed out of these who don't know what it is to have a proper diet and a decent place to sleep. They hardly have spirit enough to protest, and are so accustomed to poverty and ignorance that they have abandoned hope of any improvement. Men may shut their ears to the cry of distress, but God never fails to hear it. He says, "I have surely seen the affliction of my people, and have heard their cry by reason of their taskmasters; for I know their sorrows." We need to read our Bibles again to learn about God's concern for the poor.

And then He says "I am come down to deliver them." God will take a hand against those who treasure up wrath against the day of wrath. This old cry against the "agitator" was heard in Egypt long ago. Pharaoh said, "Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens." We have had lessons from all history of the vengeance of God on those who oppress the poor, keep them in poverty and ignorance, until the explosion occurs in the form of civil war, insurrection and revolution.

One of the most pitiful aspects of this whole business is the efforts of some religious leaders to hush the cry of the poor and still any protest made in their behalf. They oppose any agitation that might make trouble, or divisions. They do it by laying on the table, or talking against any "social gospel." They profess exclusive and monopolistic claim to "the gospel," and try to get an ecclesiastical patent on the gospel, while they permit if they do not actually encourage conditions which bind chains upon the souls and minds and bodies of men and women and children. They virtually say "That is not our concern if races and classes are kept in darkness."

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of man who hold down (or hinder) the truth in unrighteousness." As long as a race is held down by the chains of ignorance, as long as education and opportunity are kept from any class of people, we are treasuring up wrath against the day of wrath. And we may hear again the Battle Hymn of the Republic proclaiming the day of vengeance of our God.

—BR—

W. L. Ball, Jr., whose father is well known throughout the Southern Baptist Convention, yields to a call to preach and will begin his theological preparation. He was graduated from Furman University in 1935.

IF

A Ten Minute Sermon by the Editor

—o—

Text: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

John 8:31-32.

"If!" There is more hanging on that little word of two letters than on any other two letters in any language. The issues of eternity, the destiny of souls, the door to heaven, the gates of hell, the deliverance from sin, the companionship of Christ, the conquest of the world, the doom of men, coming of the kingdom—all these, all things wait upon the issue of this word "if." Jesus said, "If I be lifted up, I will draw all men." "If thou believest, thou shalt see the glory of God." "If thou believest, all things are possible." "If any man come unto me." "If thou shalt confess Jesus as Lord . . . thou shalt be saved." "If ye abide in me, and my words abide in you, ask what you wish, and it shall be done."

This word "If" now puts the whole responsibility upon us. Jesus has proved himself to be the Son of God. He has demonstrated His teaching to be true and His mission divine. He has finished His work and made all needed provision for the salvation and perfection of our souls. Henceforth the way is open to us and the whole responsibility for what we are to be and to do is on our shoulders. If we confess our sins He is faithful to forgive. If we walk in the light we will have fellowship with Him and He with us. If we ask anything in His name it will be given us. If we abide in His word we are truly His disciples and we shall know the truth and the truth shall make us free.

Let us notice first what the meaning of this condition is, and then what the fulfillment of it means to us.

To abide in His word means that attachment to His teaching shall not be a mere temporary experiment, a momentary and fleeting attachment. There are no trial marriages in the kingdom of God. When we come to Him it means the forsaking of all others, and not even death shall separate you. Religion is not an eclectic method of getting a little from this system and from that, from this teacher and that. When we come to Jesus it is for life and eternity. We do not like a butterfly sip a little from this flower and from that. We close with the terms of Jesus and abide in His word.

But there is more than permanency in it. To abide in His word means to accept His voice as final authority, surrender to His word as the sole revelation of the will of God. It means personally to appropriate the truth as the substance and food for our souls, to sit at His feet, to drink in His teaching, to feed upon it as the only thing which satisfies the hunger of our souls, to shelter ourselves under the cover of its promises, to comfort ourselves in the glow of its warmth, to rest ourselves as on a bed in our weariness.

Now what will come to us as the result of this abiding in His word? Three things: The assurance that we are His disciples indeed; And we shall know the truth; And the truth shall make us free.

There is needed today the absolute assurance of our standing with Christ, our personal relationship to Him, our complete and eternal identification with Him. And there is need in the world of a clear line of demarcation between those who are the genuine disciples of Jesus, and those who are just hangers-on. These things become clear to us and to all only when we abide in His word. All obscurity is removed from our own souls and all uncertainty from the minds of others when the word of God becomes the vital force in our lives. Then shall ye know if ye follow on to know the Lord.

This is not merely to lift the veil of uncertainty from our minds. It is not merely a matter of having inward assurance of our relationship to Jesus. It is an unmistakable index of our relationship to Him. If ye abide in my word, then are ye my disciples indeed. It is not a mere mat-

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ter of personal assurance, but a question of fact as to whether or not we are His disciples. The greatest need of the world today is a demonstration of discipleship. Jesus touches the world through those who are in touch with Him. He saves the world through those who are saved by Him.

The second thing that comes of abiding in His word is that we shall know the truth. Truth is a word that covers all essential and helpful knowledge. Truth begins with God, the knowledge of God. When you shut Him out you have shut out all light on all things that He has made. To know Him is to have the necessary conditions of knowledge of all things, of all relationships. To be a disciple of Jesus is to be in position to learn all things that are necessary to our well being. He alone can teach us the things most essential for us to know. No man hath seen God at any time. The only begotten Son who is in the bosom of the Father, He hath declared Him. No man knoweth the Son save the Father, and no man knoweth the Father save the Son and he to whom the Son willeth to reveal Him. If we ever expect to know God, to know the truth about Him, it must be through discipleship to Jesus. "Come unto me all ye that labor and are heavy laden. Take my yoke upon you and learn of me."

Truth is light upon our personal problems. The problem of sin, the fact of sin, the nature of sin, the way to resist sin, to be free from sin. Truth is not a book of abstract and abstruse learning. It is the revelation of God's method of dealing with men, with sinful men, His way of deliverance from sin. "In thy light shall we see light. The most important things for men to know can be learned only at the feet of Jesus."

This brings us to the third thing which is the heritage and possession of the true disciple of Jesus, the climax of all the rest; "the truth shall make you free." Freedom has long been a word to conjure with. Freedom has been the battle cry of one party or the other in nearly every conflict of the world. Men's hearts cry out for freedom. Moreover it is not only a great word in the Bible, it is a great hope and a great fact. "For freedom did Christ set us free!" is Paul's challenge to the Galatians. It is perhaps the deepest hope in the human heart.

But we had just as well get this clear in our minds, there is no genuine freedom till the chains of sin have been broken. And there is no real slavery anywhere when the chains of sin have been broken. Men are following a will of the wisp when they seek for freedom apart from deliverance from sin. This deliverance from the bondage of sin comes from knowing the truth as the disciples of Jesus.

Jesus did not hesitate to say "Today is this scripture fulfilled in your ears, He hath sent me to proclaim release to the captives, to set at liberty them that are bruised." We must begin here for this is where Jesus begins. "Loose thyself from the bands of thy neck, O captive daughter of Zion." Freedom from the condemnation of sin is only the first step toward freedom from the control of sin. Let us pray God to bring to His people now this deliverance which He has promised and which has been bought with the price of blood.

BR

Pastor R. K. Corder and family are visiting his mother in South Carolina. Here he will assist his oldest brother W. R. Corder, who baptized him, in a meeting at Meggetts. Brother Corder's son, Lucins, will supply for his father in Picayune the three weeks of the latter's absence.

Rev. Jno. Sproles of Bogue Chitto passed away after an operation for appendicitis in a hospital in Monroe, La., on June 13. He was a son of Rev. S. W. Sproles who died a year or more ago, and since his graduation from Mississippi College a few years ago has been teaching and preaching in the southern part of the state where he was greatly esteemed. His body was brought back for burial at Bogue Chitto. We extend our sincere sympathy to his wife and mother.

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, Circulation Manager

ALL IN A DAY

A recent flying circle trip from Jackson to Winona, Greenwood, Lexington and Jackson heartened us as we were given assurance from every pastor seen that we could count on him for help in going to 8,000.

Canton:

Dr. Campbell was away in a meeting, but the assistant pastor, Mrs. Campbell, gave a glowing report of the work and we'll get a nice list from Canton before July 1.

Pickens:

We found Pastor Bragg at the filling station (dinner table), but he took time out to hear our plea and tell us when he thought he could get a dozen or more subscribers.

Goodman:

Pastor Farr was away, but if there is any one in Goodman or Vaiden not already subscribing, he'll get 'em.

Durant:

Pastor Haynie stays busy but with Mrs. W. O. Ritter and a Clarke College ministerial student, promised to find time for a campaign before July 1.

West:

They all take it, so we just slowed down as we went through town.

Hesterville:

Brother James Weaver, Clarke College ministerial student, was in the field, but anxious to get the Record circulated and plans to get all those folks as subscribers.

Vaiden:

Dr. W. E. Farr is pastor here and where he is pastor the folks take the Record.

Winona:

Though beset by sickness in his family Pastor Hickman plans a campaign to get more of his people on the Record subscription list.

Greenwood—First:

Dr. Caswell is a busy pastor but as every other worthwhile pastor, wants his folks to read the Record and was glad to cooperate in our plan to get his folk to read the Record.

Greenwood—Calvary:

Pastor Byrd was already making plans to push the Record but he was glad to push a little sooner and harder.

Lexington:

Dr. Chastain was busy as we passed through, and a majority of his folk take the Record but he hopes to help reach the 8,000 mark besides helping us reach some nearby churches.

The above are just some passing events of one-half a day. And the hearty response of these and most other pastors we contact, make us happy in our work. We didn't even worry over a ruined tube and casing. But we want that 8,000.

—o—

A PLEA

Read again (or for the first time) my letter on page 5 in last week's Record. Then "DO IT NOW." Time is short. Every subscription received between now and July 1 will help lots.

—o—

MANY THANKS

A heartening response is already apparent to our request in last week's Record asking for help to reach the 8,000 mark. We appreciate those who are responding, but remember it means a lot of work from a lot of folk. There's room for you to help.

—o—

OTHERS COULD GET 'EM ALL IF

Ocean Springs, Miss., June 12, 1936

Dear brother Goodrich:

I wish you and the paper all the success in your present effort to run up the list to 8,000. But I have mine worked up to the limit, unless

new members move in and join. We renew for the new year in the month of September.

My plan is to try to get all new members to take the paper as soon as they join. You are doing a very fine piece of work. Shall pray for you, and watch your progress with interest.

Yours fraternally,

J. E. Barnes.

—o—

ELLARD GETS 'EM

Pastor Cecil H. Ellard of Carrollton asked us to send sample copies to each family in his church a few days ago. Shortly thereafter he sent us a list of more than half the families who had subscribed. When asked how he did it he said, "I asked 'em." That plan hasn't failed yet. Let's have some more like Ellard.

—o—

BROTHER ROGERS IS RIGHT

"I enjoy reading the Record. It is too good to miss a single copy."—Dan C. Rogers, Collins, Miss.

—o—

THANKS

To those named below for lists of subscriptions recently sent in:

Mr. Curtis Beard, Jackson; Mr. J. N. McMories, Brooksville; Mrs. Lena Hall, Pascagoula; Mr. I. M. Bales, Smithdale; Mrs. W. A. Brower, Olive Branch; Mrs. L. D. Chapman, Georgetown; Mr. D. B. Cannon, Hickory; Mrs. George McCoy, Mrs. Mary Mathis, Mrs. R. Deitz, Mrs. Willie Bradey, Mrs. M. C. Jones, Mrs. Bayliss Overstreet, Beaumont; Mrs. Enoch Miller, Mrs. J. H. Tolbert, Sr., Mrs. J. C. Lemmons, Dr. E. F. Wright, Mrs. E. E. Stevens, Mrs. J. A. Crawford, Sr., Mrs. R. L. Fancher, Miss Ruth Dart, Mr. T. A. Womack, Mrs. Jack Seitz, Mr. G. W. Nethery, Mrs. W. C. Forrester, Mrs. J. M. White, Miss Elsie Hemphill, Mrs. W. H. Vanlandingham, Mr. A. H. Ingram, Mr. B. Z. Dyer, Mr. R. W. Pryor, West Point.

Mrs. Calvin, Cedar Bluff; Mrs. Tom Tomlinson, Jackson; Mrs. S. E. Buchanan, Drew; Mrs. Purser Hewitt, Jackson; Rev. J. B. Quin, Summit; Mr. J. S. Keasler, Elliott; Mr. W. H. Martin, Holcomb; Mrs. W. J. Cutrer, McComb; Mr. W. I. Thanes, Hattiesburg; Mrs. Clyde Coker, Mr. C. L. Allgood, Mr. L. P. Hilbun, Mr. Rube Harrell, Mr. H. E. Pittman, Miss Emma Risher, Mrs. Malcomb Statham, Mr. O. D. Smith, Mrs. G. C. Taylor, Mrs. E. E. Taylor, Mr. C. V. Webb, Mr. W. V. Wolfe, Miss Lethia McKenzie, Mrs. Joe Reagan, Fernwood.

Rev. Hosea B. Price, Brookhaven, Box 365; Mrs. L. C. Brown, Mrs. Joe Brister, Mr. N. E. Simmons, Mr. Vernon Cockrell, Mrs. T. E. Dodd, Rev. George Gay, Mrs. L. B. Johnson, Mrs. J. A. Murphy, Mrs. Mae Ward, Mrs. A. McInnis, Mrs. J. H. Nutt, Mr. J. Y. Dawkins, Rosedale; Mrs. Norwood Smith, Sanatorium; Mrs. Fred Hammack, Flora; Mr. M. S. Doughterty, Coldwater; Dr. J. W. Crawford, Coldwater; Rev. R. W. Bryant, Mrs. O. P. Eure, Hattiesburg; Mrs. J. A. Lee, Clayton; Mr. Joe Bouie, Meridian; Mr. I. L. Toler, Gloster; Mrs. P. Burton Bridges, Jackson.

—BR—

AMBROSIA

—o—

"Tis doubly sweet to speak a pleasant thing,
A word that soothes the ear and cheers the
heart;

It takes from dreary life the bitter part
Causing our lips in sweet concord to sing.
To cheerful thoughts the memory will cling
With joy; despising words unseemly tart

That make us shudder, and with horror start
For each one has a sharp pernicious sting.

From thoughtful hearts, where loveliness is
queen,

Gentleness flows a soothing limpid stream
And fills our souls with redolence that grows.
Each day brings cheer to hearts that are serene,
Knowing no turbulence joy is supreme,

And melody with rapture freely flows.

—William James Robinson.

Kansas City, Mo.

THE WORDS OF JESUS
John 17:1a
THESE WORDS SPAKE JESUS
R. B. Patterson

(Preached at Water Valley, Miss., Baptist Church, Sunday morning, May 3, 1936.)

What words? The words He spoke to His Father in the seventeenth chapter of John, or the words He had spoken to His disciples in the fourteenth, fifteenth, and sixteenth chapters. We believe that a careful study of this question will reveal that the statement: "These words spake Jesus," refers to the words He spake to His disciples and not to the prayer of the seventeenth chapter, and that this opening statement of the seventeenth chapter should have been the closing statement of the sixteenth chapter. If, however, you do not care to disturb the chapter divisions as we have them in the King James, and you still want a text that is applicable to these words that Jesus spake unto His disciples, you might use a part of the tenth verse of the fourteenth chapter: "The words that I speak unto you," for we want to think about these wonderful words of Jesus as He spake them unto His followers who were gathered in that upper room on that memorable occasion. Beginning here, "These words spake Jesus."

These wonderful words of Jesus were words from God to man. As such they were words that were intended by Jesus to give comfort to man's heart; knowledge and understanding of man's relationship to God in Christ; information concerning man's world and its attitude toward him as he endeavors to obey Christ; and peace to the spirit of man as he lives through the troublous conditions of earth. In these words Jesus emphasizes His unity with His followers throughout the years to come and plainly identifies Himself with them in all of their trials and triumphs. We therefore find Him speaking of Himself in terms of companionship to His companions.

He comforts the hearts of His followers with words that speak of the companionship of His presence: "Let not your heart be troubled . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." What a comfort to every heart to know that we will enjoy His presence eternally. He goes from His followers only that there may be a reuniting eternally. And in the time of that personal separation He does not leave His children alone, for He sends "Another" who comforts them along the way.

So we have, also, the companionship of the Paraclete: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth;—for He dwelleth with you, and shall be in you." And how our hearts have been comforted by the presence of His Spirit throughout the ages. He comforts us; He teaches us all things; He brings to our remembrance the things of God; He guides us into all truth; He shows us things to come; and in us He glorifies Christ and reproves the world of sin, and of righteousness, and judgment to come. Truly He is the One called to our side by Jesus and the One sent from the Father to comfort our hearts as we await the return of the Blessed Christ. He keeps our hearts in peace by His presence.

Jesus also speaks of the companionship of His Peace: "Peace I leave with you, MY PEACE I give unto you." Not the peace that the world gives—lightly and unthoughtedly, not peace in the world and the things of the world, not domestic peace or political peace, but His peace—the peace of God that passeth all understanding. This is the abiding peace that Jesus gives to His followers to be their constant companion as they walk through this war-torn world of sin and strife. Thus, in beautiful words, Jesus assures us of His presence, His Spirit, and His peace to keep our hearts anchored unto Him who has entered His presence beyond the veil. And how are we related to this matchless Christ?

In order that we may know and understand that relationship that the believer sustains to Christ, Jesus speaks in words of relationship. He gives to man's mind as well as to his heart those things that will help him as he follows the Christ who was crucified, who was buried, but who is alive forevermore. These words of Jesus speak four things to us as to that relationship: First, the relationship itself is to be explained and understood in the figure of a vine. "I am the vine; ye are the branches." It is a vital, dependent, cooperative, functioning, and productive relationship. The relationship is that of Christ and His disciples, but not apart from the Father, for "my Father is the husbandman." Second, the work of the Father as the Husbandman is seen in these words of Jesus. The Father "takes away" the unfruitful branches, He purges the fruit bearing branches that they may bear more fruit, He cast forth those branches that abide not in the vine, and He—the Father—is glorified in the bearing of much fruit on the part of the—disciples—branches, and "so", says Jesus, "shall ye be my disciples." Third, Jesus sets forth the response of this vine relationship as being a state of abiding on the part of His disciples. Here is the secret of our success in the service of Christ. Do we abide in Him? Does He abide in us? Not: What am I doing for Christ? but, What is He doing in and through and with me? These words spake Jesus: "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." And fourth, Jesus spake of the relationship's purpose and end as being fruit bearing. He said, "Fruit," "more fruit," and "much fruit." The branch always bears the fruit, but only as it abides in the vine. Now read these words that He spake: "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit. . . . He that abideth in me, and I in Him, the same bringeth forth much fruit; for without me ye can do nothing." But this is a relationship that exists between the believer and the heavenly world. He needs to know this, but he also needs information concerning the attitude of the world out from which he has come.

And, in order that he might have this information, Jesus speaks to man in terms of hardship. "In the world ye shall have tribulation." These are words of hardship, but they are not hard words. They point out the hardship of the world's hatred for the true disciple, but he is not alone, for "If the world hate you, ye know that it hated me before it hated you." Jesus has gone on before. He felt the world's hatred before we feel it. We simply follow where He leads. This shall be a distinguishing mark of discipleship. There is also the hardship of persecution that will come as a result of the world's hatred. Hatred manifests itself in persecution. That it is certain to come to us is assured because it came to Jesus. More than that it will come to us because it is born of a hatred to God the Father. The world and the things of this world are not at harmony with God. The world will not be harmonious with the followers of Christ, who came to bring reconciliation. "Because," Jesus said, "they know not Him that sent me." This, then, is the hardship of misunderstanding and ignorance on the part of the world. Jesus assures us of the presence of the Spirit in the midst of these hardships. How patient and Christ-like we ought to be with a world that heaps on our heads all of the hardships it can. We walk in light. The world lieth in darkness. We have the companionship of Christ

—the world: the leadership of Satan. The world has before it the examples of the millions who have gone down in sin and shame, whose examples it fails to see as warnings, but we have the example and the inspiration of our Master. And our Master will give to us the victory.

Yes, in the words of Jesus we find Mastership. He is truly the Conquering Christ. He gives to us His Spirit; He speaks to us in words of a victor. As He was Master—in Him we can master. He mastered the things of this world:

obscurity, poverty, temptation, sin, persecution, opposition, suffering, death, and the grave. In matchless words he passes on to us the assurance of the dual victory over things within and without. Hear Him: "These things I have spoken unto you, that ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." What wonderful words of Mastership—spoken by the Master unto His humble servants, bringing peace into our troubled spirits and calming our anxious fears. "Did ever man speak like this man?" He was God's voice to God's chosen of humanity.

These words of Jesus were not only words from God to man, but they were the words of God and man. That is to say, Jesus spoke the language of God as he spoke to man, and He spoke the language of man as he spoke of God. He was understood by man as he made man understand God. Language is a wonderful medium of exchange of ideas and truths and Jesus was indeed a Master in the use of words to convey Divine truth to a sin cursed earth. He spoke in the language of the people. They understood him and hung on every syllable. His words were commonplace. The New Testament is written in the language of the people not by accident. It was the language of Jesus. How simply he spake to His followers in these simple words of earth. Read these three great chapters in John with this idea in mind and follow Him as He speaks of the "Father's house," "many houses," "I go to prepare a room for you," of "The way, the truth, and the life," "my commandments," "my words," "my sayings," "the vine," "the husbandman," "the branches," "fruit," "Father," "servants," "friends," etc., etc. And the wonderful words of action—consider some of them: Believe, go, prepare, know, speak—(over and over again he uses this word)—do, ask, give, love, abide, come, command, kill, reprove, bear, take, show, see, overcome, etc., etc. Commonplace words to express lofty ideas and to reveal sublime truths to lowly and humble humanity. They were words sublime. His disciples said: "Now speakest thou plainly" when they thoroughly understood the meaning of His message. He truly pictured Divine truths in simple language, but it was not simply the language of man, but also the language of God as He was unfolding himself to man. "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me." "The word which ye hear is not mine, but the Father's that sent me." And any and all words that come from God must be sublime words. Such were the words that Jesus spake unto His disciples and such are the words that He speaks unto us of today. Words of man and words of God; words from God to man; and words spoken by God for the welfare of man.

These words of Jesus were words for man. Jesus was a prepared and sent messenger of God. Being prepared for His mission He has a message to deliver. This message is found and understood in the words of Jesus. What He does and what He says is for the world that God so loved. In His Divine wisdom He has seen to it, and will see to it, that these words are not lost to that world. They shall not "waste their sweetness on the desert air," but shall go forth and accomplish His purpose with mankind. His followers shall throughout the ages carry on in His name and tell the old story over and over again. "The Wonderful Words of Life" will continue so to be, until time shall be no more.

They were, and are, words for man to love. "If any man love me, he will keep my words." We love the things of God because we love Him. The young lady read a certain book, but was not much interested in it. Afterwards she met a young man and fell in love with him. She found that he was the author of the book that she had read. This awakened an interest in that same book which she read and reread again and again. She loved him; she loved his words. "I love to tell the story, for those who know it best. Seem hungering and thirsting to hear it like the rest.

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And when, in scenes of glory, I sing the new, new song,
'Twill be the old, old story that I have loved so long."

There were words to be remembered. "The Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." How easily we forget; yet how important to remember the words of Jesus. And how wonderful of God to give the Holy Spirit to us that we might be able to remember the words of Jesus. His words are to be remembered, but the mere remembrance of them is not to be left to the weakness of man's memory. His memory is to receive the aid of Divinity in recalling the words of Jesus. How important therefore it is that we study His words; read His words; meditate on His words; familiarize ourselves with His word and words, for how can we remember His words if we have never heard them? The Holy Spirit is to bring to our remembrance the words which Jesus has spoken unto us. Let Him speak these blessed words unto our hearts and souls that we may remember them. Hide His word in the heart that we sin not against Him. Paul said: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

They were words to be obeyed. "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." Jesus did not speak for entertainment; He spoke that His words might be loved, remembered, and obeyed by His disciples. What are some of these things He commands in these words? He begins with a command to believe. Faith is fundamental in all discipleship. How much do we possess of it? Then there follows in succession these commands which we are to obey: "Keep my commandments," "abide in me," "Love one another," "Remember the word that I said unto you . . . , and after that final question, "Do ye now believe?" He ends up with this significant word: "Be of good cheer." Brethren, are we obedient to these great words of our Lord?

There is still another word to be said about these great words of Jesus, and that is that they were words to be perpetuated. We must carry on for Jesus! They must be told from generation to generation, from person to person, from race to race, from age to age. This is His way of speeding the message on to others who know it not. "Continue"—keep on keeping on—"in my love." And again and again that most significant word: "Keep." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye ask the Father in my name, He may give it you." Jesus is impressing on the minds of His disciples, in these wonderful words, the fact that He is going away; that the Holy Spirit is coming unto them; that they are to be left in the world; and that—being left in this world—they are the ones on whom will rest the responsibility to carry on for Him and in His name. "Greater works than these shall ye do; because I go to the Father." What an encouragement! What a challenge! What a comfort! What an inspiration! Are we carrying on for Jesus? Are we speeding the message? Are we telling over and over again these great words of Jesus? Does the gospel message find in us means of transportation, or is the message grounded? Oh, may we, as His own chosen ones—

"Sweetly echo the gospel call, Wonderful Words of Life;
Offer pardon and peace to all, Wonderful Words of Life."

And now, dear reader, take your Bible in hand and read these three great and beautiful chapters in God's word and see, even as I have seen, just how many beautiful and wonderful things there are to be found in the words of Jesus about which we have failed to say a word. Take off your shoes and stand with bowed head and humble heart and listen to the beloved Apostle

as he speaks, through the inspiration of the Holy Ghost, the simple and sublime words of Jesus. And remember: "We never can prove the delights of His love Until all on the altar we lay; For the favor He shows, and the joy He bestows, Are for them who will trust and obey."

Calhoun City, Miss., May 2, 1936.

BR
"CHURCH MUSIC"
Pointed Paragraph
I. E. Reynolds

—o—

No. 20. The Relation of Pastor and Church to the Music Program.

This is perhaps one of the most neglected and one of the most abused of all relationships in church life. If the importance of these relationships can be realized the attitude of those concerned will be sympathetic and their work together will be pleasant and mutually helpful to the causes of Christ. Every pastor, and church as well, should feel that he has an obligation in respect to the music program to see that music of the highest ideals and standards possible with religious effectiveness is planned and rendered. In order to do this the pastor and church must give their utmost support financially, expressions of appreciation and prayers. It is the duty of the pastor, Sunday school superintendent, and young people's leadership to select and plan the music program. It is the duty of the musicians to render these programs in the most effective manner. The pastor and church should also see that the music becomes a definite part of the church life and should look after the spiritual life of its active musicians. The church in appointing a music committee should be careful that this committee is conversant with and has a high appreciation for the proper type of church music. Conferences for the discussion of this vital part of the church activities, by the pastor, deacons, and other leadership members of the church and the musicians, will bring about a better understanding between the church members and its musicians. Socials of the proper kind will also help to engender a splendid spirit of fellowship and mutual understanding. Musicians are usually temperamental, sensitive, and nervous which is in accord with artistic natures, but more often their hearts are large and warm and are easily led—but hard to drive—and if approached properly are open to reason and ready to render service in every way possible. Due consideration, tact and prayer will leave but little chance or opportunity for the much heralded expression that the "Choir is the War Department" of the church.

BR
IT IS FAR-REACHING

—o—

Read the following very important statement from Dr. T. J. Watts. It affects all of our preachers and churches:

"Since the great majority of American citizens in active service after January 1, 1937, will come automatically under the Federal Contributory Pension law, paying taxes on their salaries or wages and having other taxes paid in their behalf by their employers, it would seem that our churches and denominational boards, institutions and agencies whose employees are to a man excluded from participation in this Federal Contributory Pension plan would now be alert to lay hold on a denominational plan through which old age protection can be had for these legions of employees. It is inconceivable that Baptist employers who will pay excise taxes to produce pensions for their employees and Baptist employees who will pay income taxes to match those of their employers for the purpose of providing for themselves against old age dependency, would be indifferent to the best interest of their brethren and sisters who serve sacrificially as church or denominational employees. Surely they will not decline to do for those who serve them what the government by law requires all secular employers to do for those who serve them. We plead for thoughtful, prayerful and purposeful employer consideration in behalf of

these devoted workers, and for faithful performance on the part of every employing agency of our denomination of a bounden Christian obligation."

Remarks: Baptists utterly oppose the government taxing churches for any purpose. Shall the churches leave their pastors unprovided for when the government is providing for others? This is one of the most serious matters that Baptists have faced in a century. What will the churches do about it? The deacons and members of our churches must face this matter. The recent action of the government providing Old Age Security for others puts it straight up to the churches.

—From the Baptist Standard of Texas.

BR
BAPTIST RESCUE MISSION

A. L. Kirkwood
Director of Music and Religious Education
The Coliseum Place Baptist Church
New Orleans, Louisiana

—o—
As one who has followed the work of the Baptist Rescue Mission of New Orleans, I have come to believe that our great Baptist host has failed to lend support in any way to this most needy and worthy cause. The reason, I am unable to give unless it is a fact that our people do not have the work of the Mission presented to them.

Some weeks ago when it was my privilege to speak to the men of the Mission, Dr. Newbrough, to my delight, secured some information. We found men from almost half of our states and a great percentage of them were college men. Now, suppose there is one man converted each month from each of these states and he returns to his native state or some other field and begins to tell the story of Jesus and His love for men who are down financially, socially, morally and etc. What would it mean within a few years? God loves the lost man, whether he is in broad-cloth or in rags. The power of God can transform a life. Many men who have broken away from home have found Jesus in this Mission and have received help materially and returned home to a heart-broken wife and children. God alone knows the value of such a work. The Home Mission Board has recently secured a beautiful building for the Woman's Emergency Home. This comes in direct answer to prayer. Dr. Newbrough's story of how God led them would bring joy to your heart. They are now able to care for as many as 36 women at one time, but neither men nor women can be properly cared for until God through human instrumentality gives the funds.

Permit me to give you some glowing statistics. Dr. Newbrough has recently given the following report of the year ending March 31, 1936:

Professions of faith, 490; total attendance, 28,259; beds and lodgings, 27,250; meals, 22,801; new men, 4,180; requests for prayer, 1,815. Many professed Christians have come back to God and returned to broken homes. Surely our Baptist churches, our missionary societies and any other organization that cares to support such a far reaching work will be glad to boost, pray and give freely. It is a God given opportunity and a real privilege offered to Southern Baptists. Will we accept the challenge? Send all mail to Dr. J. W. Newbrough, c/o Baptist Rescue Mission, 740 Esplanade Avenue, New Orleans, La.

BR
In his presidential address at the Northern Baptist Convention Dr. J. H. Franklin said: "If we are to render our best service our people must be given a better knowledge of actual conditions in our work. This will require a fresh interest in our denominational papers. I do not see how our denomination is to become more intelligent regarding our Baptist program until our papers are read more widely. It would be a great step forward if immediately we should determine this year we will urge our people to give far better support to our Baptist journals. Let us recognize that the failure of our people to subscribe to and read our Baptist papers is a great weakness and must be remedied."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

NOTE—The following motion was adopted at the W.M.U. annual meeting in Memphis last May:

"That next June Woman's Missionary Union urge the societies to present a 'forget-me-not' program in behalf of the Margaret Fund and the W.M.U. Training School, at which time an offering shall be ingathered, the proceeds to be evenly divided between Elizabeth Lowndes Margaret Fund Scholarship and the Mrs. George B. Eager Fellowship Fund. That the minimum goal per member be 10c. The Margaret Fund and Training School jointly to prepare and furnish necessary literature for the presentation."

I know every loyal member of the Mississippi Woman's Missionary Union will want to have a share in the "Forget-me-not" program found in April Royal Service. Mrs. Geo. B. Eager was one of Mississippi's honored daughters—if for no other reason we will want to have a share in this offering.

We are suggesting, to every society, that hasn't already done so, that you observe this program the fifth Monday in June.

—o—

Some impressions from helpers in the R. A. Camp. Others will be in next week's issue. We are grateful to all who helped make this Camp the great success that it was.—Edwina Robinson.

—o—

I am setting forth here, in brief form, some of my impressions of the R.A. Camp held at Castalian Springs from June the 2nd through noon of June the 6th. Instead of a CCC Camp, I am thinking of this R.A. Camp as a Six C Camp, as follows:

COURTESY—From the first greeting by the gracious manager and owner of the grounds, Mr. C. S. Hill, on through the days, one was impressed by the continuous courtesy extended by the Young People's Secretary, by the Camp Director and Assistant Director, by the Song Leader, by the Counselors, and by the boys.

CHEERFULNESS—"Say, I'm glad I'm an R. A. Yes I am!" To this camp song boys who had never been away from home before kept happy and busy, and said and did things with a smile.

COURAGE—Some few boys received slight injuries. They can take it. I administered a dose of medicine to one boy who grinned back and said, "Not bad at all." They did take it.

CONSISTENCY—There was high tide at the beginning, at the end, and all the way through. The boys earned their honor points one by one. Congratulations for the consistent work of the counselors.

CHARACTER—What a joy it was to be associated with workers and boys who are gentlemen; who are honest, earnest, industrious, sincere, dependable, capable, cheerful gentlemen; who came prepared, and who met engagements promptly.

CHRISTIAN—No compromising; no saying that in order to get and hold boys we must stoop to questionable forms of amusement. Sound throughout was a definite, clear note concerning the individual and his relationship to God the Father through Jesus Christ. Christ glorified—church work emphasized—missions magnified—ethical relations practiced.

Frank M. Purser, Camp Pastor.

—o—

I went from Louisville, Kentucky, to attend the most enjoyable and profitable camp just recently held at Castalian Springs. Had I traveled much farther I could not have found a

more delightful or helpful experience. To have a contact for several days with some of the finest boys in the state was both inspiring and provoking to greater efforts in His service. The fellowship with all those who assisted in the camp proved to be a broadening and strengthening association in Christ. There can never be found any substitute for the definite knowledge of His presence as we all worked and played together. I can do no less than to urge all of the R. A.'s over your fine state to attend next year's Camp.

—Thomas R. Brown, Instructor.

—o—

Before arriving at Castalian Springs for the Camp there had been some doubt in my mind as to whether I would enjoy it or whether it would be just a passing of another week. This impression was changed quickly. I found out at once that the boys came not only to be entertained, but to be taught more about Home and Foreign Missions, and about their Christ. Then after the first day had come to a close, my group of seven boys (five from New Hebron and two from Durant) and myself paused for our devotional—here I received a thrill long to be remembered. Every boy taking part in the chain of prayer uttered the most unselfish and innocent prayers I have ever heard. Also the way these young "Ambassadors for Christ" worked on their ranks would give any older person an inspiration. We played together, prayed together, worked together, ate together, slept together, and learned together more about the Christ who loveth all. So, to have an all round good time just go to the next R. A. Camp. I want to thank "Miss Ed" for selecting me as one of the counselors thus enabling me to have this smell time with a swell group of young Christians.—W. D. Hilton, Counselor.

(This young man was counselor of the Honor Squad, composed of George Purvis, Burnell Shivers, Laney Berry and Howard Hartzog, New Hebron; John William Waller, Silver Creek; Bobby Henry, and Billy Dickens, Durant.

—o—

The Royal Ambassador Camp at Castalian Springs, June 2-6, was constructive in many ways. Eighty boys were under the splendid leadership of Christian young men who were chosen by experienced executives. Daily association in varied phases of camp life created a statewide fraternal feeling. The climax of the week came when the camp pastor with the camp director gave the boys an opportunity to take a definite stand for Christ. Eleven young men made professions of faith and nine dedicated their lives to definite Christian service. Mothers and fathers are realizing increasingly what such a week can mean in a boy's life. The State W. M. U. is confidently looking forward to a great camp next June.—Claude B. Bowen, Richmond, Va., Instructor.

—o—

Last week the Woman's Missionary Union entered into our untried field under the excellent direction of Miss Edwina Robinson, the first State-wide R. A. Camp, lasting for a week.

The most lasting and impressive part of the Camp, however was the conversion and definite surrender of something over a dozen of the boys lives who were present. This was a result of the work and prayers of Dr. F. M. Purser, of Oxford, and the personal work and prayers of the boys of Mississippi College who were counselors in the camp.

The boys all left on Saturday afternoon with a renewed determination and desire to live lives for Christ that have never been lived by R. A. boys in the history of the State.

A call and challenge is issued by all that were not present last week at the Camp to begin making preparations now to be at the Camp next year.

—Howard Aultman, Counselor.

—o—

Any college student desiring to gain more knowledge could find no better place than a Royal Ambassador Camp. Sometimes it is embarrassing not to be able to answer all the questions which such a group usually asks, but just the same it is genuine pleasure. As one of the counselors in the 1936 State R. A. Camp, I came to realize that young boys think more deeply than older people. Their minds have not been filled with things that distract their attention from the most important thing—Christ and His Kingdom's work. In the routine of camp life we not only played, ate, swam and slept together, but also prayed and worshipped God together. It was inspiring to see lives so young rapidly taking shape into Christian men. Since being in camp I have felt refreshed and invigorated from my contacts not only with the boys, but also with the other counselors and camp officials.

—Bill Huff, Counselor.

—o—

I think the R. A. Camp was one of the most enjoyable and inspirational weeks I have ever spent. The contact and the fellowship we had with each other will be remembered as long as we live. But most important was the fellowship which we enjoyed with God brought about by the inspirational talks, studying the mission books and the constant attitude of prayer in which we lived the entire week. This has inspired me and I am sure every other boy who attended camp to live closer to my Lord each day.

I think the camp was a success judged from every possible angle and I would like to urge every R. A. boy in the state of Mississippi to start planning now to attend the R. A. Camp next year. It will be a week of experiences that is surpassed by nothing and will be remembered for a life-time.—Ivyloy Bishop, Counselor.

—o—

Just as the flower in the garden blossoms and the fragrance grows sweeter because of God's sunshine and rain, so should one follow the example and draw aside from the busy world for the purpose of drawing nearer to the Master.

This being my first opportunity to enjoy a period of devotion and fellowship with a group of Royal Ambassadors for Christ, I can only say that the blessing that has come into my life because of this contact will, I am sure, always remain with me, and the happy hours that were spent with the jolly group of R. A.'s and especially with my little group will linger a never-to-be-forgotten memory.

Joy flooded my soul and new determination and aspirations came into my heart as I saw those young men being drawn into a closer contact with Jesus Christ not only as a Savior but as a constant friend and companion.—Eugene Burnett, Counselor.

—BR—

Deacon F. M. Gray of Waynesboro reports the Sunday school annex to their new church building on the way, and all costs met as they come up.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Rev. J. Paul Kihnl is a young preacher ordained by the Water Valley Baptist Church one year ago. The writer had him preach for him at Coffeeville and Scuna Valley Baptist Churches recently. The people were well pleased with his discourses. He bids fair to become a good and useful preacher. His father came from Bohemia to America and married an American lady.

Rev. Thomas J. Smith was born near Mathiston, Miss., and was ordained by the Fellowship Baptist Church, Choctaw County, several years ago. He went to college in Missouri and has been serving churches in that state for a number of years. At present he has been pastor of the First Baptist Church of Vandalia, Mo., for several years where he is doing a splendid work. Each summer he spends a month's vacation with his parents at Mathiston, Miss. If you need some good help in your meeting this summer you might get brother Smith to assist you.

Rev. T. J. Smith, Vandalia, Mo., writes: "We are in a revival meeting at our mission with a great challenge, 60 unsaved persons above 12 years old within a few blocks of the mission. We have 68 in Vacation Bible school out at the mission. Pray for us."

Rev. R. C. Barham writes that the meeting with Oak Grove Baptist Church, Neshoba County, will likely be held the third Sunday in July and that the writer will be expected to assist in the meeting.

Rev. Harvey Gray of Nettleton, Ark., says: "Brother Miller, pastor of the Nettleton Baptist Church, is having brother Raymond Butler of Tate Street Baptist Church, Corinth, Miss., in the meeting here. Having good crowds and good interest but no visible results yet. I have been asked to preach in the Strayhorn meeting but may not get

to go back for it, since my school will be in session then."

One who aids, abets or encourages by word, deed or writing immoral and evil activities is just as criminal as those who do the evil deeds. And the higher the standing morally or religiously the one who so abets makes the harm the worse. Leaders do not act for themselves alone but for the cause they represent.

A letter from Rev. R. B. Patterson, secretary of the Central-North Miss. Baptist Bible Study Union, states that the next meeting of that body will be held at Derma on Monday, June 22nd. The Bible study will be Matt. 16-22, with a sermon by Rev. Cooper Hartley at 11:00 A. M. Those on the Bible study program are C. C. Cooper, Cecil Ellard, R. B. Patterson, C. E. Patch, R. L. Breland, S. E. Carter, Van Hardin.

A letter from Rev. A. L. Goodrich, our efficient and enthusiastic circulation manager of the Baptist Record, indicates that he is kept busy with his work for our paper these days. A few more subscriptions to the Record will give double value to our advertising price. Let each of us send in one or more subscribers.

Rev. L. E. Roane of Vardaman, Miss., is interested in Baptist history in Calhoun County. He writes: "I have reports of each church in Calhoun County for 62 years, or since organization, in associational minutes or copied from them." It is his purpose to put this information in permanent form for preservation and distribution at an early date. If you have information about the churches or leaders in the association during its existence write him as above.

It is reported that Duck Hill Baptist Church has called a pastor to succeed Rev. W. R. Storie who recently resigned to locate at Sardis. The name of the new pastor has not been given to this writer. This good church deserves the best.

Rev. O. U. Rushing is located at Jackson, Miss., General Delivery. He is good help in revival meetings as preacher or singer. He has done work in Yalobusha County and would be glad to do some more work in these parts.

Dr. G. Campbell Morgan said:

"Then Simon drew his sword and struck a blow for Jesus. I like Simon. He had got something in him. I know it was wrong. It was honest zeal, but it was zeal without knowledge. The other evangelists record that the last act of supernatural and Divine surgery wrought by Jesus was rendered necessary by the blundering zeal of a disciple. I sometimes think that our Lord is still often healing wounds that zeal-without-knowledge people make on other souls."

Rev. J. M. Hendrix now lives out from Grenada in Grenada County. For many years he was active in Yalobusha County serving many of the rural churches and doing valiant work for the Master. He has retired from active service. Both he and his good wife are in very poor health. Pray for them that they may be comforted in their sunset days.



JACK PERKINS
Evangelistic Singer and Field
Worker for Clarke College
at Newton.

CLINTON'S CHURCH LIBRARY

The Clinton Church now has a fully organized Library in operation. It has 450 volumes which will soon grow to 500. It has greatly exceeded our expectations in size and attractiveness. They have been repaired, refinished, Dewey Decimal indexed, attractively shelved, an accession record made, a card catalog, shelf lists, a simple charging system, etc., making a neat and a smoothly operating project. (A simpler system is available for small libraries.) It has drawn surprise and admiration from everyone. We give God the praise and the glory. We have felt His helping hand and His approval of the project.

He is greatly using Miss Leona Lavender, Library Promotion Worker, in the Department of Sunday School Administration in this field. She is a talented and consecrated worker, a graduate of Baylor College, has been with the Sunday School Board for 11 years, the last five of which have been devoted entirely to church libraries. She holds a degree in Library Science from Peabody. She spent a week with us recently organizing our library and to her is due all the credit for its fine setup.

Dr. Sumrall and the writer first discussed the idea last winter. We felt it would do a great deal of good. We decided to have one. At the S. S. Conferences held in Jackson last winter we learned that the board was fostering the plan. We saw and bought a copy of the Library Manual by Miss Lavender (paper 40c). We planned. Every

visit to the Baptist Book Store impressed me with the good books available that I needed to read and which would be so helpful to others.

Mrs. B. H. Lovelace started the collection by giving 75 or more of their books. Next the Sunday school provided \$10.00 with which 13 books were gotten from the Baptist Book Store. They included such as: "Prayer" by Hallesby, "The Soul Winning Teacher," "The Queenly Quest," "Splendor of God," "In His Steps," "The Silver Trumpet," "The Home in a Changing Culture," etc. Then Mrs. M. O. Patterson gave us a collection. It was growing. God was forwarding it. The eagerness with which the books were called for, and the thankfulness for them was joy to us. Then we engaged Miss Lavender to come. Miss Nellie Magee's Intermediates canvassed the town. Several hundred books came in. Miss Lavender, feeling we needed more late books recommended a plan. Fifty books were chosen from the Baptist Book Store on private account. We are charging the average price of 96c for the privilege of donating them in the donor's name. It worked. Books up to \$4.00 are in the group.

Miss Lavender did a fine job. She met many of the students and made many friends on the campuses and in the town. She is setting up the recommended 1,000 volume library at Ridgecrest for the summer. May God bless her work to His glory. We know the library is a strong power for good in our church to His glory.

Even \$10.00 worth of good books can work wonders.

—W. E. Price, Jr., Clinton

B. T. U ATTENDANCE JUNE 14

—o—
Jackson, Grif. Mem. Church 172
Jackson, Northside Church 38
Laurel, West Laurel Church 222
Deemer Baptist Church 72
—BR—

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Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for June 21

Longer Lesson: Luke 24; Printed Text: Luke 24:36-53.

Golden Text: "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name." Phil. 2:9.

The word upon which this text turns as a gate of pearl on a golden hinge is, "wherefore." Beginning with Philippians 2:5, read through verse 11.

Day-dawn Beyond the Dusk of Death

"Low in the grave He lay," dead as you will ever be, or I; dead as you have ever seen anybody of loved one or of stranger. Into that grave where the body of our Lord lay stark came God in the person of His Spirit. Through Holy Spirit, God laid hold of the key-cold body of our Lord and breather into it the life which is eternally beyond the grasp and reach of death. Thus our Lord, physically dead as any one ever was or ever will be, helplessly dead as any one dead; without the help of God, hopelessly dead as any one can ever be, was raised up to be the first fruits of them that slept, the pledge and guarantee of the resurrection of every one who has hoped in Jesus, so that brother Paul could say in the Spirit, "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you." (Rom. 8:11).

I. Dawn at Daybreak. (Vv. 1-12)

1. Dawn in the Hearts of the women. (Vv. 1-7).

These women thought of their teacher as dead. They had no hope of seeing Him alive ever again. This fact made their love none the less, but more. They came bringing their spices to perform for Him to whom for a long while they had ministered of their substance the last work of loving ministry they might hope ever to perform for Him.

They loved Him with a great love. "Love is stronger than death." Their faith in Him had not failed, but the things they hoped for had not been realized. Their Master had been mastered, beaten, put to death, but still they loved Him, and they came to find a dead body, and to honor it.

They found not one dead body, but two living men. "Two men stood by them in dazzling apparel." Luke does not say these men were angels, but the two on the Emmaus road that afternoon (v. 23) quoted these women as saying that these men were angels. It is not a violent assumption that they were angels. They had been interested in all His earthly sojourn. One of them had announced his coming from heaven both to Joseph (Matt. 1:21, 22), and to Mary (Luke 1:26-38); one had announced to a group of shepherds that he had come in the form of a

dimpled baby, and a choir of them had sung about it (Luke 2:8-14); during the course of His ministry, they waited on Him in the wilderness (Matt. 4:11) and in Gethsemane (Luke 22:43).

These men in dazzling apparel spoke to those sad women. "Why seek ye the living among the dead?" But the women thought He was dead. But they ought to have known that He was not dead: That is the meaning of the angels' question. "Remember how He spake unto you while He was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?" And suddenly it all came back to them. "They remembered His words." The misty picture became focussed, and sharp, and clear.

2. Gray Dawn in the Hearts of the Eleven. (Vv. 9:11).

The women ran back into the city to tell what they had heard and seen to the eleven, and, doubtless, to give the eleven the true interpretation of what they had seen and heard. The eleven heard their words as they had been the idle chatter of gossips, but men always pay attention to the gossips and are affected by what they say. So it was in this case.

3. Dawn in the Heart of Peter. (V. 12).

Moved by the reports of these women and by memories now strangely stirred, Peter went to the tomb. With what feelings must he have gone! With what feelings must he have come away from the empty sepulcher whither he had seen the body of his Savior and Lord borne! We may be very sure that there pulsed in the heart of brother Rock a brighter hope than any other he had known since the night of his Lord's betrayal.

II. Daydawn in the Afternoon. (Vv. 13:35).

Two men who loved Him walked the way to Emmaus. The Lord walked with them, though they knew not it was He.

1. His Promise Verified.

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

They walked along talking together and all their talk was about Him. Then He was there.

Would you have Him with you? Think of Him. Would you have Him in your circle? Speak of Him, direct the thought of the company to Him, turn the meeting unto Him, and immediately He is there in the midst.

2. His Purpose Accomplished. (Vv. 17-30).

(a) By a question He led them to state their problem. They were bewildered. They had not understood His teaching concerning Himself; because they had their own idea as to what His coming should mean unto the world and them, and they had not unlearned their mistake in order that they might learn the truth.

(b) The disciples' mistake. (V. 21)

They thought He was come to re-establish the throne of Solomon, that He was come to make Israel the leading political power of the

earth, to shatter the might of Rome and erect upon the ruins of that empire the structure of one still more mighty, but of the same kind.

There is a great deal of modern Judaism among professed followers of the Master now. Numbers of men and women believe and preach that He is coming back one day to do exactly what these men were disappointed because He did not do then. Modern Judaism among Christians seems to me to look for the Lord upon His return to establish a political kingdom and rule as any other earthly ruler, and that in spite of the fact that Pilate was willing to release Him after He had examined Him on this very point, and had found that, far from having political ambitions, the Lord had said, "My kingdom is not of this world" (John 18:36).

(c) The Teacher Correcting Their Mistake. (Vv. 25-27).

He began from Moses and from all the prophets and explained to them in all the scriptures the things concerning Himself. He caused them to know the meaning of the Messianic prophecies of the Old Testament. As they walked in the way together He led them to a fuller understanding of the Old Testament than they had ever had before, and this understanding was with reference to Himself.

(d) The Disciples' Hospitality and What Came of It. (Vv. 28-30).

He made as though He would go on down the street when the two disciples were turning into the house where they were staying in Emmaus. But they constrained Him to come in and stay with them. May we not be sure that they wished to extend Him some favor in return for the great service He had rendered them in teaching them the things concerning himself? They thought instruction in the meaning of the word of God a matter of importance so tremendous as to merit in return the very best they had to offer to Him who had imparted it. Thus they entertained their Savior unawares, but before the evening was over they had the joy of knowing that they had been with the Lord.

(e) The Disciples' Joy. (Vv. 31-35).

They had been hopeless, disappointed, perplexed, weary. But now they had seen and recognized Him. They knew Him in the breaking of the bread, and that knowledge renewed their strength, rekindled their hearts, so that they went as on winged feet back to the city to tell their wondrous news to those other dispirited ones moping in the city yonder. Dead! He is no longer dead! He is beyond dank and dark of death!

And as they exerted themselves to make others to know of Him their own assurance gained added

confirmation from the testimony of the disciples in the city.

III. Daydawn in the Evening. (Vv. 36-49).

The disciples had heard that He had been raised up, but the tidings were so out of line with all they had ever expected to experience that they simply could not take them in. And then He came and stood in the midst of them where they were assembled and greeted them with the words, "Peace unto you." And being affrighted they thought they were looking upon a ghost. Seeing their frightened incredulity, He said to them words to convince and reassure. He not only spoke to them, but He offered them three infallible proofs that what they were looking upon was not a ghost, but the risen body of their Lord. 1. He offered them the evidence of their own eyes, told them to look at Him, at His hands and His feet. 2. Evidence of the sense of touch. He told them to handle Him and see that He was veritable flesh and bones, a living man. 3. He ate before them that they might be at last convinced and not doubting anything.

Upon the basis of what He now had shown them of His risen body, He undertook to teach them again the meaning of the Old Testament scriptures concerning Himself. And mind you, Luke says He left out as unimportant no portion of the old book. Moses, the Prophets, and the Psalms, and that took in all the Old Testament Scriptures. There is not any part or portion of the dear old book with which we can dispense.

It is God's blessed truth, all of it, and no portion of it can be scrapped, because it is all full of Him.

So He wrought to make them understand the scriptures, and then He laid upon them the gravest responsibility to which man was ever

(Continued on page 15)

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A PREACHER'S ONE WISH

—o—

There is a little poem that I remember from childhood days that goes like this:

"Star light Star bright,
The first Star I see tonight
I wish I may I wish I might
Have the wish I wish tonight."

Somehow when I think of it I am reminded of a wish expressed by the Apostle Paul in these words, "For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." Surely those words should express the one wish of every preacher who preaches. Not that they might be rich in goods worldly; not that they might have the fame so many desire; not even that they might have physical health, but "That they might be saved."

In these days love for our, "Brethren, my kinsmen according to the flesh" is needed alike in pulpit and pew. The spiritual coldness and rank indifference on the part of Christians can only be cured by the rekindling of the fires of love in our hearts, and that by the presence of Jesus in our lives being realized. Paul's desire was expressed by his preaching, first of all a saving gospel, knowing all the while that the fruit of salvation would touch for good all of society.

Does it matter today that souls are lost? The answer as to you and me and our care is shown by the efforts we make to preach, "Jesus Christ and Him crucified." To the Jew first, to the Gentile and to the world our wish should carry us. How we need to get a vision of the awful condition of a lost soul, surely then we would desire to present a saving Saviour. It is time to awake out of sleep, then go find the lost and lovingly lead them to Him who alone is able to save. A deep desire for souls to be saved is begotten by deeply loving God. Love to be the powerful thing it naturally is, must be like God's own love, like the love of Jesus it must extend to the giving point even the giving of self and substance.

The true pastor's wish, the wish of every preacher, surely is a soul winning church, a church where souls are loved and Jesus known as the only Saviour. A soul winning church is a living church for Jesus is alive. It is felt and respected by all who love the Lord and surely it is respected by those in sin even though they array themselves against it.

It would seem to me that we all need to take our seat with Paul at the feet of Jesus and learn of Him anew that we might come to realize the true worth of a soul and be inspired to go win them for Him. He lives in us and we labor and live in Christ's stead. In this we realize the kind of lives we should live and the kind of service we should render in His name and for His sake. This would be the assurance that the preacher's one wish would be granted. So let us pray and pay, seek and send until Jesus comes.

God's blessings on you all.

Your preacher brother,
Henry Rushing.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD.

WOMAN'S COLLEGE COMMENCEMENT

—o—

Commencement activities came to a conclusion Monday night, June 1, with the formal commencement program in Tatum Court.

Miss Fillingame presented a check from the class to President W. E. Holcomb to be used for the laying of a sidewalk on Tuscan Avenue in front of the college property. Gifts were presented to Mr. and Mrs. R. F. Bass, sponsors of the class; to Mrs. Mae Waller Basson, hostess of the college, and to Mrs. Pearl Duckworth Edwards, dietitian, who was a member of the first class to graduate from Woman's College.

Miss Roma Faye Vinson gave Miss Fillingame a "small remembrance" from her classmates and expressed the class' appreciation of her administration as its president.

Miss Estelle Fagan, president of the Mississippi Woman's College Student Council then asked Dean L. Q. Campbell to "come to the platform," and presented him a token of appreciation.

Dean Campbell has resigned from Woman's College to accept the position of professor of English in Hardin-Simmons University in Abeline, Texas, which he left to come to Woman's College in 1926.

At eight o'clock the auditorium in Tatum Court was well filled with parents and friends of the students. The first five rows on either side were reserved for the Glee Club and the middle section of seats for the remainder of the student body. Seats on the stage were arranged for the members of the graduating class, President Holcomb, Dr. Guy E. Snavely, president of Birmingham-Southern College, Birmingham, Alabama, who was the guest speaker; Mr. G. M. McWilliams, who had been elected president of the college's Board of Trustees at the annual meeting Monday morning; the Rev. A. L. O'Briant; Dean Campbell, and Mr. Grady Cox, head of the music department. Great baskets of white lilies and banked palms were used to decorate the stage. Chairs had to be placed in the aisles to accommodate the guests.

Following the processional, played on the organ by Miss Helen Hamilton of the music department, when the graduates and the speakers took their places on the stage, the students sang the Alma Mater. The Rev. Mr. O'Briant was called upon for the invocation and Miss Lucille Williams, a member of the freshman class, sang two songs, accompanied at the piano by Mr. Cox.

Candidates for the degree of Bachelor of Music were presented by Mr. Cox, and those for the degree of Bachelor of Arts by Dean Campbell. Dr. Holcomb announced the winners of the several awards granted each year by the college and by friends of the college.

Prizes were given four girls for the best kept rooms. There were Jimmie Lou Stogner, Irene Chaney, Elizabeth Allen and Sarah Magee.

The Players' Guild award for the best characterization during the year went to Roma Fern Champeois for her portrayal of Sir Toby Belch in Shakespeare's "Twelfth

Night." The family of Dr. J. L. Johnson, president of Woman's college from 1912 until his death in 1932, give an award each year to the student who most closely approximates the late Dr. Johnson's ideal of "carrying the message to Garcia." This was won by Jimmie Reese.

During his lifetime, Dr. T. E. Ross, Sr., gave a medal for the best essay written by a student during the year. Mrs. Ross is continuing the giving of this medal, and the best essay for the current session was written by Hallye Gene Hart. The Balfour plaque, awarded to the "best all-around student," was won by Martha McDonald, a member of the senior class.

Among the graduates was Mrs. Lucy Jennings O'Briant, librarian of Woman's College since 1919. Mrs. O'Briant is a graduate of Grenada College and did graduate work in library science at Columbia University. After Mrs. O'Briant's degree had been conferred, Dr. Holcomb asked Mr. O'Briant to step forward. He was given the degree of Doctor of Divinity.

—BR—

SILVER BELLS

—o—

The Baptist Woman's Missionary Society honored Reverend and Mrs. N. A. Edmonds on their twenty-fifth wedding anniversary Monday, June 1st, with a silver tea in the Sunday school rooms of the church.

Assisting Reverend and Mrs. Edmonds in receiving their friends were Mrs. Paul Bounds, Mrs. J. M. Phillips, and Reverend Deb Stennis. A register of guests was presided over by Mrs. Roy Nettles. Misses Rose Edmonds, Ruth Patton, Dixie McDonald, and Lois Eddins served punch and cake. A musical program was given by Misses Edith McDaniel, Virginia and Annie L. Phillips, Mesdames M. D. Weems and Thomas Evans. A special feature of the afternoon's entertainment was the singing of spirituals by a class of negro women, whom Mrs. Edmonds has been assisting in Sunday school work.

The appreciation of the community of this useful pastor and his wife was expressed by a substantial silver offering, while that of the Harmony church, of which brother Edmonds is also pastor, was shown by a gift of silver tableware.

—Mrs. Geo. D. Phillips

—BR—

RESOLUTIONS

Resolutions of respect to the memory of Rev. Atley J. Cooper.

Whereas, God in His infinite wisdom has seen fit to call our beloved pastor and friend, Rev. Atley J. Cooper, on May 17, 1936, from his earthly labors to a higher service;

Therefore, be it resolved by the members of the First Baptist Church of Fabens, Tex.

First, that while we bow in humble submission that His will be done, we deeply mourn his death.

Second, that we are grateful to

God for lending him to us for two years of faithful service in our church and community, where his life was an inspiration to all who were associated with him.

Third, that we desire to bear testimony to his humility, loyalty, faithfulness, and devotion to the Master's cause even though sorrows and earthly trials bore upon him heavily. His beautiful Christian character will ever be cherished in the memory of those who knew him and loved him.

Fourth, that we extend our loving sympathy to his wife and sons, commanding to them his God and his religion, praying that they in their sorrow may find the peace of God which passeth all understanding.

Fifth, that we send a copy of these resolutions to his family, to the Baptist Standard and the Baptist Record. Also, that a copy be spread upon the minutes of the church.

Mrs. J. W. McClain, Chm.
Mrs. J. A. Patridge
John G. Wilson



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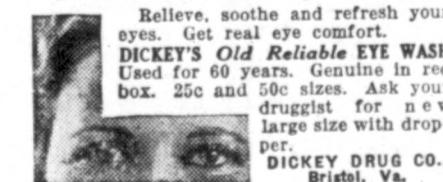
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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

This week we have the last lesson in the New Testament, in Mrs. Mayo's Bible studies. This is about the minor prophets, and she will tell you who they are, and something about each one. Next week, we will have the first of a number of lovely stories from the Gospels, things that our Lord Jesus did when He was on earth. The first one is very sweet, and I know that you will enjoy them all.

Now, if you were guessing, who would you say is visiting us this week? I do wish you could come to see them, but they will be gone by the time you read this. Jeannie Lipsey and her sister Ann, with their mother, came this morning for a few days visit with us. Jeannie and Ann were born across the water in Europe, one in London, England, the other in Geneva, Switzerland, but they live now in DeLand, Florida. Their Papa is now on the way to Europe, and the family will spend the summer in Ruston, La., with their other grandma. Jeannie is slim and tall, and has brown eyes, and likes to talk; Ann is smaller, with eyes almost black, and is serious, but has a sweet smile; both of them are brown as berries from the Florida sun. Jeannie sends her greetings to all the Jeannie Lipsey Clubs, 18 in all.

Not so many letters this time as last time. One, from Beth Robertson, is quite short, but pays me a sweet compliment which I appreciate. I wish Beth had taken more time, she had paper enough right there to tell us how old she is, what her best friend's name is, what grade she will be in next year, and we would know her better. But perhaps she'll tell us that next time.

Then, here comes Fannie Mae's regular letter, bringing her dues for J. L. Club, and the puzzle answers. And she's been reading some good books. All of us have read the Pollyanna books, but when I was a young girl, I read "The Wide, Wide, World," and thought it beautiful. And it is just as good for the girls and boys of today. It seems to me this is a good opportunity for some of you to do some good reading. I'm thinking of another old book that I wish some of you would get and read. It is "A Child's History of England," by Charles Dickens. You know, Mr. Dickens was a great writer of fine stories, and he wrote this history just as interesting as his stories, and it is a book of real, true stories of a charming character. A young friend was talking about the Little Colonel stories, and liked them so much: have you read any of them? But we must get back to the last little letter, which Jeannie sends you and me. I am sure we will all wish for them a happy summer.

Much love to you all, from,
Mrs. Lipsey.

—o—

The Minor Prophets

The minor prophets are twelve in number as before mentioned. They are not so called because of their being less important but because most of them are short and mostly on one subject.

Bible historians tell us that six wrote during the two kingdoms, Hosea, Amos, and Jonah, and prophesied in Israel and Joel, Obadiah, and Micah, prophesied in Judah. Three, Nahum, Habakkuk and Jephaniah, prophesied when Judah stood alone. Haggai, Zachariah, Malachi prophesied during the restoration.

Some of the prophets were well educated and prepared for the work

to which God had called them.

Isaiah, Jeremiah, and Ezra were of priestly descent, and Daniel was of the family of David.

Some of the minor prophets were poor working people, as Amos, yet his out-door life let him live close to God. Of all these there is only one book which contains a Bible story, that is the book of Jonah which gives a bit of his life. We all have learned this story of the great fish which swallowed Jonah, on account of his disobedience to God.

Malachi, the last book of the Old Testament, is short but full of truths and promises—it tells of John the Baptist's coming, and of Jesus the Messiah. This closes the Old Testament and we have a space of about four hundred years between the two Testaments of which there is no Bible record. During that time a great many changes had taken place and the people at the coming of Christ were quite different to those of Old Testament times.

A good verse: "He hath shewed thee, oh man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." Micah 6:8.

How long was Jonah inside the fish?

What vine covered Jonah?

What became of it?

To which prophet did God show a basket of summer fruit?

—Mrs. Beulah Mayo

—o—

Itta Bena, Miss.,
June 7, 1936

Dear Mrs. Lipsey:

I have been planning to write to you for a long time, but have only a few words to say: I like to read your letters in the children's page, and wish they would come every day.

Love, from,

Beth Robertson.

P. S.—Will you write to me in the Baptist Record?

Well, these are a mighty sweet "few words," Beth, and I thank you for it. Write again soon and tell us all those things I asked you in my other letter.

—o—

Olive Branch, Miss.,
June 8, 1936

Dear Mrs. Lipsey:

I am sending you J. L. Club No. 1 dues and the answers to Dorothy Doolittle's Bible puzzle. I am happy over the new club at Bay Springs, and the nice things the Star club of Ernest's is doing. I am interesting in all our page, and I like to see it grow like it has been doing for the past five or six weeks.

I have been reading since school closed. I have read "Pollyanna," "Pollyanna Grows Up" and "The Wide, Wide World." I had not missed a day reading my Bible since the first of last December when you sent it to me until last Friday. I went to Memphis Friday morning, spent the night away from home, and when I thought of my Bible it was Saturday afternoon. I was so sorry I had forgotten.

Answers to Bible puzzle:
Jeremiah, I Sam. 1:1.
Esau, Gen. 25:33.
Sinai, Exodus 19:1-11.
Uzai, Neh. 3:25.
Solomon, II Sam. 7:12-13.
JESUS.

Fannie Mae Henley
Thank you for the puzzle answer, Fannie Mae, and for your so regular J. L. Club dues. I do believe our page has been doing well lately, but for some reason the letter department has fallen down a little this week.

Dear Mama-Julia:

I love you very much. I hope you are all right now. I had a nice time at your house. I thought we had a good time picking flowers in the morning.

We enjoyed so much playing with Mirandy, the Collie dog. I thought it was fun to read about the Collie dog in the Record and then to see him at your house.

Love to all, from,
Jeannie Lipsey.
Ruston, La.

—BR—

MRS. MARY ELIZABETH
TULLOS

—o—

On May the 14th, 1936, Mrs. Mary Elizabeth Tullos passed to her heavenly home following several months of illness. Mrs. Tullos lived with her daughters, Miss Naomi and Della Tullos at Pass Christian, Miss. She has just passed her 79th birthday.

Mrs. Tullos was born in Trenton, Miss., and was before her marriage Miss Mary Elizabeth Hawkins. She was married twice. In 1878 she was married to Patrick Banks of Trenton. To this marriage three children were born, Walter Banks, now of Forest, Miss.; Pleasant Banks of Eustace, Texas; and Mrs. Alfred Thames of Borger, Texas.

On October the 6th, 1887, she was married to Lewis Tullos, who preceded her to the grave some two years. To this union was born five children who survive her, namely—four daughters, Miss Naomi and Miss Della Tullos, Mrs. J. J. Sims, Mrs. Claude Haley of Crystal Springs; one son, Sargeant Golden W. Tullos who is stationed at Madison Barracks, New York. In addition to her eight children, Mrs. Tullos leaves twenty-six grandchildren, and eighteen great-grandchildren. She also leaves a great host of relatives and friends.

Mrs. Tullos was one of the first and most faithful members of the Pass Christian Baptist Church. She was baptized by Rev. Dan Moulder whose wife is a sister of Mrs. Tullos. She was a faithful wife, a devoted mother, and a lover of the Lord and His people. She loved the Bible and read it through many times. She not only read it but lived it. As the end of life came on she was ready and anxious to go. She suffered a great deal during her last illness but I have never seen a finer spirit of Christian patience and courage under suffering.

She had every attention loving and devoted daughters could give to a mother and she never failed to let them know she loved them and was grateful for every attention. She died as she had lived in a triumphant faith in Jesus Christ. May God continue to comfort her sorrowing loved ones and help them to live as nobly as she lived and die as triumphantly.

Her pastor,

W. S. Allen.

For Local Irritation
to quickly relieve the
stinging torment, women
use mild, soothing—
Resinol

BEAUMONT

—o—

The Lord sent to us a real ambassador in the person of brother R. A. Eddleman of Clinton who gave to us real messages from the Master's throne, and just the kind needed in this day and age. The Spirit truly came in His mighty power to reprove, rebuke and exhort. We did not baptize as many as we had at other times, but men and women of the church were truly stirred and led to see where we really were and how far short we were coming of our duty one to another and to God and His kingdom interests, and we were truly revived. We had an old-time rededication service rededicating ourselves anew to the Lord.

As a result of this meeting we are planning great strides of progress in many ways. We voted in the last service to have half-time instead of fourth. Every one seemed anxious and the subscription to the pastor's salary was readily made for this additional time. And in addition to this the good women of the church in the last service presented the pastor with a fine big box of good things to eat as an expression of love and appreciation for his untiring efforts with us.

And I must not fail to mention here that a goodly number of us subscribed and resubscribed to the Baptist Record.

Mrs. R. Dietz.

—BR—

PASTORAL CHANGES: J. W. Buckner goes to First Church, Many, La., and Troy Yopp to Calvary Church; J. B. Head goes to Whistler, Ala.; F. B. Buckner goes from Ponchatoula to Franklinton, La.; L. T. Fitzgerald becomes pastor at Mexico, Mo.; H. J. Miles goes from Mabank, Texas to Macon, Mo.; A. T. Pilgreen is called to Rayville, La.; Lucius Polhill returns from Virginia to Georgia to become pastor at Americus.

—BR—

Teacher: "Johnny, can you tell me what a waffle is?"

Johnny: "Yes'm, it's a pancake with a non-skid tread."—Ex.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. :: JACKSON, MISS.



MR. HENRY ROGERS
State B. T. U. Secretary
of Tennessee

—o—

Last week we held four of our District Training Union Conventions. A satisfactory attendance marked the meetings and a wonderful spirit was manifested on the part of all attending. One outstanding feature of these programs was the faithfulness to the sessions on the part of all who came. All were in the church all the time and stayed to the last Amen at adjournment. This week, and by the time you read this, four other conventions will have been held. The weather is hot but otherwise delightful and the blessings of the Lord seem to be a portion of all who are finding their way to these meetings. Next week we will hold the last three conventions—Yazoo City beginning Monday afternoon at five o'clock; Greenville Tuesday afternoon at five, and Hernando Thursday afternoon beginning at five. Registrations begin at three in each place. We will publish a list of the officers for another year week after next.

—o—

Mr. Henry Rogers, Baptist Training Union Secretary of Tennessee, will be with us in each of the three conventions next week. You will enjoy hearing him and will appreciate being in his conference.

—o—

Witnessing at Home and Around the World

Each year the Training Union Department has brought up to date their mission study course book "Witnessing at Home and Around the World." The book for 1936 is ready for use and we are urging every Senior B. Y. P. U. and every Baptist Adult Union to have a class in this book sometime during the next few months. This book gives a complete report of the work of the Home and Foreign Mission Boards. It will keep our membership posted as to our activities and it is desired that **EVERY YEAR** every Senior

and Adult Union will have a class in this book. Order from the Baptist Book Store, Jackson, Miss. Price 20c.

—o—

Lee County Associational Training Union

We are happy to have a good report from Director C. B. Stephens of the Lee County Associational B. T. U. They are moving forward in a splendid way. Their last meeting at Shannon was well attended and a helpful program was given. At this meeting they decided to have their meetings monthly instead of quarterly. By the time of this writing the June meeting will have been held and we hope to have a good report on that meeting right away.

—o—

"Be Still and Know that I am God."

—o—

Braxton B. T. U. Has Study Course

Braxton Junior and Intermediate B. Y. P. U.'s held study courses recently. The B. Y. P. U. Manuals were taught by the following leaders: Mrs. T. W. Walker, Intermediates; Miss Ruth McCullough, Juniors. 21 Intermediates and 14 Juniors took the Manual.

The Juniors received their diplomas in an impressive exercise Sunday night, May 31. The Intermediates will receive their diplomas on Sunday, June 7.

Both unions started at the beginning of this quarter to revive and work—having increased in membership about 75%, and up to date are A-1.

The following Intermediates are ready to receive diplomas:

Billye Sue Walker, Minnie Muriel Broom, Paul Smith, Carolyn Barwick, Hulon Williamson, Bill Berry, Mary Lou Phillips, Marilyn Russell, John Ammons, Voizie Compere, Sybil Berry, Houston Everett, Elizabeth Everett, George D. Mahaffey, Mildred Cooper, Sudye Byrd, H. C. Everett, Mavis Nell Tew, James Cox, William Hemphill, Ray Harper, Durwood Carmichael.

Junior Diplomas: Van Everett, Wilma Jean Hemphill, Gennie Ruth Traylor, Joan Mahaffey, Tommie Sue Everett, Louise Lee, Louise Polk, Sarah Nell Everett, Milton Traylor, Charleen Cox, Iva Nell Gilee, Etta Lee Everett, Laverne Smith, Roy Ray Russell, Jr.

—BR—

S. S. ATTENDANCE JUNE 14TH

—o—

Jackson, First Church	730
Jackson, Grif. Mem. Church	581
Jackson, Davis Mem. Church	278
Jackson, Parkway Church	245
Jackson, Northside Church	100
Laurel, First Church	408
Laurel, West Laurel Church	332
Laurel, 2nd Ave. Church	233
Laurel, Wausau Church	64
Pontotoc Baptist Church	246

WHERE THE MISSIONARY'S HEART REJOICES

—o—

What a joy it is to spend a few days at outstations like Chuhehsien (Wuchimihe), where the Lord has blessed His work in such a pleasing, encouraging way, and where there are so many choice Christian characters! This started the missionary off in high spirits for a long, trying trip of a month to ten outstations.

Lying, as it does, in a rich valley, on a river's edge, and at a railway station, we were sure that from Chuhehsien a motor line would sometime be projected in still another direction and the town grow. This town and region has now been selected by the Japanese for settling of Korean colonies. Irrigation schemes are being projected along the river and motor lines are being extended. Less land is in cultivation due to the flare up of banditry following inauguration of the new regime, and burning of farm houses by the government to decrease the number of places as rendezvous for the smaller robber bands. Yet in spite of present drawbacks, this town of twenty thousand will probably double in population within the next decade, if conditions continue to improve.

But these people have truly been tried. Again and again bandits have entered the town these past few years, looting, burning, kidnapping, torturing. Christians suffered, but in less proportion to others. The hands of one were tied behind him with those of another, but while their captors were helping break into a business house the two men backed up against a hook on a fence, worked the rope loose and escaped. Other Christians were praying for them.

When the Japanese army first entered the town the people fled in consternation. A woman who was crossing a swollen stream on a foot bridge feared she would fall in, and instead of dropping her roll of bedding, as she intended, she loosened her baby from under the other arm and it fell into the stream. The Japanese artillery mistook for an opposing army hundreds of frightened civilians who had fled to the foot of the mountains, and opened fire on them, killing many.

The preaching hall, now a church building, given by an opium smoker who became a Christian after purchasing and reading a Bible, is now inadequate so during our recent visit the brethren decided to enlarge it, and change the thin paper windows to double glass ones. Contributions toward the evangelists' salary for this year have been doubled. They contribute to every worthy outside cause, besides paying all incidental expenses.

They asked on this trip for the ordination of Evangelist Liu as pastor. This Mr. Koon and I shall do soon. Trained in our Baptist Theological Seminary down in Shantung, earnest, faithful, growing in knowledge of the Lord, in patience

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and grace, and filled with the Holy Spirit, we do not hesitate to place our hands upon him, for he is worthy to become pastor of this excellent group of Christians.

These earnest Christians were not content to hold meetings only at the church, so we helped them rent a gospel hall on the main street, where laymen could help their preacher witness to the many who come in from the country to this county seat and business center. Among these are many Koreans, who are settling in the town and county in increasing numbers.

In the meantime God was preparing an evangel for these Koreans. Mary Cheng, a Korean Christian woman who has lived in Russia and speaks Russian and Chinese, as well as her own language, attended the Seminary Bible classes down in Shantung, aided financially by the Chuhehsien church. She has now come back, filled with the word and a longing to preach to her own people and to the Chinese. She is known now by Chinese, Japanese, Russians and Koreans, to all of whom she can witness. (She also speaks some Japanese.) Her husband, a Korean doctor, had grown cold and had fallen into gambling and drinking, but since her return he has been revived, forgiven and is helping also in preaching to his people.

So evangelistic services are held regularly at the main-street gospel hall for Koreans as well as Chinese, Sunday worship there being conducted by Mr. and Mrs. Cheng. On our visit this time forty earnest men and women, and some young people, were baptized. Twenty-one of these were Koreans, largely the work of Mary Cheng, among them her own son. Worship had to be held separately at the two places, and we spoke to both, Mrs. Cheng interpreting into Korean from Chinese; but both groups were together for the baptismal service and

(Continued on page 16)

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EVANGELISM THROUGH CHRISTIAN EDUCATION
By F. S. Groner

"He went about teaching . . . preaching . . ." Matt. 4:23.

"Go ye, therefore, and make disciples of all peoples baptizing them . . . teaching." Matt. 28:19.

The first Baptist fifth Sunday meeting that I recall ever having attended, the principal preacher for the occasion took as his text these words, "They were unlearned and ignorant men." He marshalled all his powers of eloquence and argumentation to prove that no man of the schools could be an acceptable and effective minister of the gospel. From the number of Amens that punctuated his message it was apparent that his audience was largely in sympathy with his views. Surely the day has passed and forever returnless when it is necessary to argue that an education is essential to the highest happiness and largest usefulness of the individual. And certainly there is ample Scriptural warrant for a Christian denomination to foster the cause of education.

When God came to choose the outstanding leader for Old Testament times, he chose a scholar, one learned in all the wisdom of the Egyptians, a philosopher, a statesman, a lawgiver. The laws of Moses have been the basis for the laws of every civilized land until now.

When God came to choose a leader to usher in the New Testament era, he chose a scholar, a graduate of the college of Gamaliel, Saul of Tarsus, who became Paul the Apostle. Paul was a scholar of high rank; a linguist, speaking several tongues; a historian, versed not only in Jewish history but in world history. He was a man of letters, the author of a majority of the books of the New Testament. He was a poet, many of his climaxes are sublime specimens of prose poetry, and when he preached on Mars Hill he quoted the Greek poets with as much facility as their own Greek authors. He was a rhetorician; metaphors leaped from his tongue and pen like living flame. He was a philosopher, the profoundest and soundest philosophy in all the chapters of human literature is to be found in the Pauline disquisitions. He was a theologian of first magnitude; it is Paul who interprets to us the atonement of our Lord. He was a missionary, a foreign missionary; but for his stand in favor of giving the gospel to the Gentile world, it is possible that you and I would never have heard the story of Him who was born in the city of David as Christ the Lord. He was a lawyer; it is probable that he was a member of the Sanhedrin at the age of thirty. The Sanhedrin was both a lawmaking body and a judiciary. It corresponded to both our United States Supreme Court and our United States Senate. Thus at the age of thirty, Paul was the equivalent of United States Senator and Supreme Court Justice. He was a statesman par excellence; during his brief public career he did more toward shaping the map and the future history of the continent of Europe than all the armies ever

commanded by Charlemagne, Frederick the Great, Napoleon, Von Hindenburg, and Marshall Foch combined. It is a fact that the outstanding leaders of every epoch of time have been educated men. They have stood among their fellows like mountains among molehills, like forest trees among thistles.

Christian Education

But what of Christian Education? You and I believe in the general subject of education. We believe with Thomas Jefferson that, "The diffusion of knowledge among the masses is essential to the perpetuity of our republican institutions." We believe with Mirabeau B. Lamar that, "The cultivated mind is the guardian genius of democracy, the only dictator that freemen acknowledge and the only security that freemen desire." But do we believe in education under Christian auspices?

Many of our leading state educators speak in one voice on the subject of Christian education and they are faithful protagonists of the cause. Dr. Eby, professor of the history of education in the University of Texas, says, "The Christian institutions are the only bulwarks among the growing evil of secularism in modern life." President James, of the University of Illinois, is the author of this pungent declaration, "Education without religion is unnatural, abnormal and dangerous. Our people ought to take our denominational institutions to heart and support them with a liberal generosity never before known." President Thompson of the University of Ohio, which in many respects is the outstanding state university of America, says, "I am in no way untrue to the state institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truths which it represents, as if he had been educated in a non-Christian country." All this can be said with equal correctness concerning the institutions of private foundations. Many of you will recall that some years ago Professor Phelps of Yale University gave his senior class a test in the Bible. Scarcely a single member of the senior class of Yale answered correctly a single Bible question. One question was, "Tell me what you know about Golgotha?" And the answer given by one of those Yale seniors was, "Golgotha was the giant that slew David."

Surely every member of my audience believes in Christian education. No one can be a faithful student of the history of education and not be an advocate of Christian education. Some state educators claim that it is a trespass for our denominational colleges to invade the realm of higher education. They claim that this is a field that belongs to them by preemption and they believe in the doctrine of squatter sovereignty. They think it is an impertinence for the Christian colleges to presume to supply higher education to the public. But they are misinformed if they think that they have been the pioneers in this field. The Christian denominations have been the pioneers in the field of higher education both in Europe

and in America. England's first and greatest king, Alfred, was a great saint. He was the founder of Oxford University and he founded it as a Christian college and as a Christian institution, it turned out such spiritual leaders as John and Charles Wesley, George Whitfield, Dean Stanley, and other men of that type. Of the first 24 colleges established in the United States, 23 of them were Christian institutions. Of the first 119 colleges and universities founded east of the Mississippi River, 104 of them were Christian institutions. They make by far a larger contribution to the life of the republic than do state and municipal schools of the same rank. You may take a state institution with a given number of students, and for every one who comes from the state school who has made a recognized success in life there are nine who come from the denominational school. Of the 31 presidents of the United States, 25 of them were college trained and 17 of the 25 came from Christian institutions. Eight of the 9 members of our Supreme Court were college trained and 7 of the 9 came from our Christian schools. Our present Chief Justice was educated in a Christian college.

The dean of American educators was Horace Mann and he was a product of a Christian college. The five leading Secretaries of State in the last 50 years were products of Christian colleges.

Quality of Culture Imparted by State and Christian

Frank H. Leavell has well said, "The Christian college offers a distinct 'plus' of culture. The highest quality of culture is the culture of the soul."

Practically all my audience has either heard of or read Dan Gilbert's book entitled, "Crucifying Christ in Our Colleges." The revelations it makes are literally true and utterly shocking. But the facts it discloses are being verified everyday in experiences of men and women who contact non-Christian colleges. My remarks must not be construed as an indictment of state institutions, but it is true that too many little minds become members of the faculties of these institutions. And they consider it their business to sow tares of unbelief and disbelief and anti-faith among the students of these colleges.

I had my law training in the state university. I united with one of the leading literary societies of that institution at its first session of the year I entered. After the formality of inducting the new members into

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the organization, the president of the society announced that the program for the evening, which had been prepared at the close of the last session, consisted of an oration by one "Mr. Blank." The noted agnostic Robert J. Ingersoll had passed away a few months before. So the oration of the evening was a eulogy on the arch-infidel of American history. I even remember to this hour the verse of poetry with which he closed:

"When hate is buried in the dust,
When party strife shall break its
spear,
When truth is free, and men are
just,
Then will his epitaph appear."

The president of a state college of my state in addressing the graduates of the said institution about three years ago was reported by the press as having said, "Some of you will go to hell, some of you will never be heard of again, and the rest of you might amount to something." A professor in a certain Texas institution from which he was dismissed because of his anti-Scriptural teachings was in my office one day when I was State Secretary. Others were present. I asked this professor if his father was a preacher. He replied with evident indignation, "No, sir! My father was an educated man. He was a clergyman." Such are little ideas of little minds of little learning and large ego.

(Continued next week)

BR
Amelia Earhart was one of the speakers at the national W. C. T. U. Convention, Tulsa, Okla., June 17-18.

BR
The Bored: "I passed by your place yesterday."
The Bored: "Thanks, awfully."—Ex.

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Thursday, June 18, 1936

THE BAPTIST RECORD

15

BILLY SUNDAY'S FIRST
MEETING
Ernest O. Sellers

—o—

Pawnee City, Nebraska, lays claim to two distinctions: It was the birthplace and early boyhood home of the celebrated Brooklyn, N. Y. clergyman, author, and lecturer, Newell Dwight Hillis. In it also Billy Sunday—it has the records to prove its claim—held his first independent evangelistic campaign.

It has been my privilege to converse with several who were residents of Pawnee City at that time and participated in that series of meetings. I have also examined the newspaper files giving the record of the events.

The resident Presbyterian minister conducted some correspondence with Dr. J. Wilber Chapman, seeking to find someone to conduct a meeting as it was agreed that the time was ripe to hold one. Upon Dr. Chapman's earnest recommendation, Sunday, who had been working with Dr. Chapman, was secured. The local ministers began a meeting February 2, 1896 in the Methodist church and on the 22nd of that month Mr. Sunday arrived to become the evangelist.

The Pawnee Republican, in its accounts says: "An immense audience greeted the evangelist and his sermon was replete with fervent truths which aided by the earnestness of the speaker made a favorable impression on all." Mr. Sunday preached only two weeks. One of the older residents told me how he went to him and urged him to remain longer but that Sunday took him aside and whispering in his ear, said, "I can't, I have preached all the sermons I have." During the meetings someone accused Sunday of preaching Dr. Chapman's sermons, whereupon he pulled from his pocket a letter from Dr. Chapman in which he was specifically given permission to do that very thing.

The newspaper describes as "most affecting" the fact that over 300 people followed Mr. Sunday to the railway station as he was leaving town. During the whole campaign, beginning on February 2 and ending March 5, there was reported 250 converts.

One old resident, at whose home Mr. Sunday was entertained during the campaign, told of his nervous ways, how he would get out every morning and at a high speed run around the court house square for exercise. However, he had not at that time acquired his pulpit roughhousing, nor did he put the "smoke of brimstone on the spiritual ball, race across the platform, pull off his coat and collar, and occasionally break a chair."

The local newspaper, speaking of his addresses, said: "The services of Mr. Sunday were characterized by a zeal and energy never before equalled. While Mr. Sunday might not be considered an orator or possessed of magnetic power, there was something in the man which won the hearts of all." Still living in Pawnee City are many who began an active Christian life after their profession of faith during the Sunday campaign.

Some years ago, in a woman's magazine, Mr. Sunday told of a Pawnee man who blasphemed God and was struck dead. I have the story from one who knows all about the case, for it happened in the store of my informant's father-in-law (he refuses to divulge the man's name). A man did call upon God, "If there is a God," to smite him. Just as he made that challenge he was stricken with a stroke and never again spoke a word, dying soon afterwards. Mr. Sunday was not present but heard of the incident in Pawnee City.

Other towns have memories and history to relate about Billy Sunday and his labors but this little town was the starting place for Sunday's climb to fame, "his ride to immortality in a chariot of fiery words that seared the souls of thousands of sinners and warmed the hearts of millions the world over." It may or may not be a residuum of his work that this is an honest-to-goodness "dry" town, no liquors are on sale, not even beer.

—The Baptist Bible Institute,
New Orleans, La.

—BR—

HERE ARE THE NINE
Student James Taylor, B. B. I.,
New Orleans, La.

The experience that has meant more to me than any other except my own conversion and call to the ministry happened only a few weeks after I had matriculated at B. B. I. It took place in a Catholic home.

The story really began in getting an opportunity to visit in the home. The opportunity came as a result of the death of a daughter-in-law. On account of the lack of finance, or some unknown cause they asked for a B. B. I. student to conduct the funeral service. The following Tuesday night the student who conducted the service and I went by to visit the family. We talked to them about Christ before we left. They invited us to come back on the following Tuesday and hold services. After leaving a few tracts, we were soon on our way thrilled over the opportunity to return to hold services one week from that time.

In evangelism we were stressing chiefly important helps for successful soul winning. I remember very distinctly that one was for the soul winner to be expectant of results. Well, I wondered how I could expect any results in such a home as that when they knew so little about Christ.

I was asked to preach that night. What could I say? "Surely I must tell them of Jesus," I said to myself. So I chose this subject: "What Think Ye of Christ?" (Matthew 22: 42), and tried to prepare something along that line.

Seven-thirty the following Tuesday finally came and the two of us found ourselves in the Catholic home beginning the services. The group of about twenty were very attentive, and seemed eager to get the message for they seemed to know little of the Christ.

After the sermon had been delivered, the invitation was given for any who wanted to and would accept Christ then and there to come forward. The messenger, as I have

said before, went expecting results, but I must confess, when nine came forward accepting Christ as Saviour it was beyond all that I had expected.

After delivering some tracts and talking with some individually we returned to the campus. There was a joy in my heart that I had never experienced before in soul winning.

—BR—
GRADUATING FROM
MISS. COLLEGE

—o—

Degrees of bachelor of arts were conferred on: Otis Abel, Grenada; Marina Alexander, Jackson; Joe A. Burris, Clinton; Hugh M. Byrd, Mt. Olive; Juanita Byrd, Mt. Olive; John P. Conn, Monticello; Cecil Culpepper, Blue Mountain; Fred Dickson, Ellisville; William M. Emerson, Hernando; Horace Epting, Pulaski; W. E. Ferguson, Derma; W. W. Ferguson, Jackson; Katie Bell Gaston, Morton.

Jesse Griffin, Brookhaven; A. W. Habeeb, Vicksburg; Louis M. Hanner, Meridian; Burley Havard, Jr., Gulfport; W. D. Hilton, Mendenhall; I. C. Knox, Jr., Vicksburg; W. W. Kyzar, Jr., Meadville; James Landrum, Clinton; Chalmers Lane, Raleigh; Dewitt Langston, New Hebron; Frances Lea; Clinton;

Percy M. Lee, Jr., Forest; E. P. Littlejohn, Sherman; John B. Lovell, Clinton; W. B. McGuffee, Bogue Chitto; A. E. Mason, Greenville; O. P. Moore, Florence; Vesta Myers, Clinton; Nancy Neal, Clinton; Maxie C. Nelson, Jayess; Jessie Parker, Hattiesburg; L. P. Petty, Clinton; M. M. Powell, Coldwater; Nellie Puryear, Raymond; Harry N. Rayburn, Grenada; W. M. Richardson, Jackson; W. H. Rogers, Collins.

Evelyn Sandidge, Clinton; James Shirley, Tupelo; Charles A. Stevens, Walnut Grove; I. L. Toler, Gloster; D. W. Tullos, Gunn; Ethel Wallace, Carrollton; Annie E. Watson, Durant; and J. L. Wooley, Gunn.

—BR—

SUNDAY SCHOOL LESSON

(Continued from page 10)
subjected. Having done this, He promised them the greatest gift which mortal men ever received, the promised gift of the Father, the Holy Spirit. Do you know what makes the difference between men? That which makes the greatest difference, the greatest possible difference between men, is just the endowment of the Spirit of God.

IV. Daydawn on the Mountain Top.

At the end of forty days after His crucifixion, He led them (the disciples) out of the city onto the Mount of Olives. And He stood there talking to them for a while, and His talk was all of the Word and Work of God. He blessed them with uplifted hands as He talked, and then, I think Peter noticed it first, His feet no longer quite touched the ground. And as they watched Him in whom the spiritual had now completely overcome and

subjected the material, He went up, the cloud of the glory of the presence of God sweeping down and beneath Him, and bearing Him up out of their sight.

Now no longer doubtful but fully believing that God is able to do exceeding abundantly above all that we ask or think, the disciples returned into the city, their hearts and faces glowing with the light that never was on land or sea. They knew not what the future held of marvel or surprise for them, but they did know that God was preparing some marvelous thing for His own, and that they were going to be honored by having part with with Him in the bringing to pass of some wonderful purpose of God. So they continually frequented the temple, blessing God.

—BR—
SARDIS

The Lord blessed us with a good revival May 21-30. There were 22 additions, 10 for baptism and 12 by letter. Our pastor, W. R. Storie, did the preaching, bringing some old-time gospel messages. Brother Lucian Pinnix and Miss Jane Pinnix, Louisville, Ky., conducted the song service. Brother Pinnix organized the Juniors and did great work with them. Miss Pinnix led conferences each afternoon for the Senior girls of the town. We feel that this was one of the most successful revivals our church has had in quite a while.

Several weeks prior to the revival a B. T. U. training school was conducted. Brother Storie taught "Planning a Life" to the Seniors and Adults. The Intermediates studied the Manual taught by Mrs. W. F. Blaker. Mrs. J. I. West, in a very interesting way, led the Juniors in the study of the Junior Manual.

—Reporter.

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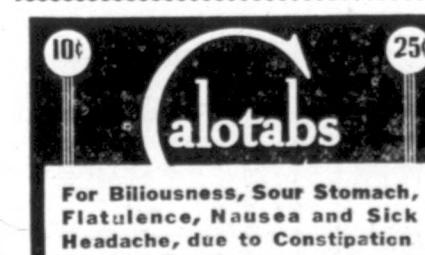
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THE PREACHER'S WIFE AND THE PREACHER'S FINANCES
By a Student in Church Problems,
Baptist Bible Institute

—o—

I have chosen to write this paper from the standpoint of the preacher's wife. I feel that wives have a very definite influence upon their husband's career, and certainly it is prudent and wise that they know something of the task of being a pastor's wife. Very often a preacher is chosen or left out of a field because of his wife's character and ability. Whether this is as it should be is not for me to say, but I know and you know that the fact still remains.

It has been said in jest that the wife pulls her husband's purse strings so hard that the poor fellow comes out with an empty purse and no strings. However ludicrous this may seem and it makes no difference how much we jest about the wife managing the money, it is true. She, of necessity, must have her hands on the money. If she is wise she will counsel with her husband; he may have some good suggestions after all. The sad part of this story is that no matter how large the preacher's purse, and it makes little difference how many strings may be attached to it, the thing even at best, never has much in it. Adjusting herself to this lack of money is one of the greatest lessons a preacher's wife must learn. If she learns early to make that adjustment, she will help make her husband's career; on the other hand, if she fails or refuses to make this adjustment, she will surely mar her husband's career and blight his service for the Lord. I may be bold in making such a statement, but most husbands will admit the influence of their wives.

Then what can we do as pastors' wives to create that situation which will relieve the harassed look and "hen-pecked" attitude in our husbands. I could list any number of "don'ts" as a sort of negative set of rules, but rather than that, let us look at the question positively. It has often been the custom heretofore and sometimes is still customary in country churches to pay the pastor in produce and other supplies such as members of the congregation may have. The pastor and his wife should be very grateful for any gift that is brought to them whether great or small. However, neither the pastor nor the pastor's wife should ever come to expect such gifts. The pastor's wife who stands with her hands outstretched is never popular with her husband's congregation. I knew of a pastor's wife who had a fine art of hinting to other ladies for things she desired. This to me is just a civilized way of begging. This same pastor's wife knew that one of the good sisters made delicious chocolate cake. She hinted and had presented to her many cakes, however, after only a short time on the field her husband was asked to leave. It may not have been the chocolate cake, but pastor's wives should never be guilty of begging. Make your husband's salary fit your needs.

Usually business houses in any

community are glad to accomodate the pastor and his family with open accounts, and in some cases even a small discount on such purchases as may be needed by the family. This courtesy should be greatly appreciated, but so many preachers' wives and families abuse that privilege. Debt has certainly been the fall of many fine consecrated pastors. Isn't it too bad when so many husbands must bear the burden of sins committed by their careless and thoughtless wives. It is nice to be able to buy all the fancy groceries for your table that you wish, and I am sure it is lovely to wear a new frock every Sunday. Your husband may be pleased with the meals you prepare, and I am sure he likes to see his wife well dressed; but how can any pastor's disposition be sweet with debt staring him in the face during his waking hours and haunting him like a nightmare when he tries to sleep? These illustrations may be a little exaggerated but a wife can help keep her husband out of debt. He will be much happier and so much easier to live with and his congregation will like him better.

With the constant reminder from his wife that there is not enough money on which to live as the Jones' do, far too many preachers have been driven to the commercial world. He ceases to please his God and pleases only the petty whims of his wife. I know one preacher who is pastor of a church in a large city. During the week he writes life insurance and he is making more money in the insurance business than he is in his preaching. He makes the simple statement when asked why, that he and his wife cannot live on the salary of the church. If your husband has been called of God to preach the gospel, then you should just as definitely feel called of God to be a preacher's wife, full time. Never lose sight of your calling and in no way let your husband lose sight of his because of money.

If you will let Christ reign in your home as Supreme Master, and if you love your husband, having a small amount of money will cease to be a tragedy and being a preacher's wife will be a definite joy.

—BR—
NEWTON
—o—

We have just closed a series of services in our church and we are rejoicing because of the manifest presence of the leadership and blessings of the Spirit of God. The meeting lasted only one week yet much was accomplished during those days. As a result of the meeting the church has twenty-six awaiting baptism at it hands. The hearts of our people have been warmed and we are greatly encouraged as we enter the summer months.

Dr. T. F. Harvey of the First Baptist Church of Hattiesburg, did the preaching and Jack Perkins, a former graduate of Clarke College, led the singing. Dr. Harvey is a great doctrinal preacher. He built a distinct church conscience and left our people more loyal to the church and its pastor. Jack Perkins has led the singing several times

before here and is greatly loved and appreciated by our people.

—C. Z. H.

Clarke College Alumni Association perfected its organization at the annual banquet, Friday night, May 29. An executive committee composed of Rev. J. C. Richardson, E. C. Hendricks, H. H. Bethune and Prof. W. T. Doughlas, President W. T. Crocker, Vice-President S. T. Roebuck and Secretary Katherine Miley. On Monday, June 1, the election committee met in the college library and elected Jack Perkins, who graduated in the class of '32, and who has just received his B.S. degree from State Teachers College, as alumni secretary. Mr. Perkins will be in the field this summer contacting friends and alumni of the institution and at the same time interviewing students who are interested in attending Clarke College. Unusual interest was manifest as the institution completed its twenty-eighth year of service. Friends from many sections of the state were in attendance at the alumni banquet.

—o—

Dr. L. Bracey Campbell delivered the commencement address.

Rev. W. B. Able preached the sermon.

Sincerely yours,
C. Z. Holland.

Prof. W. T. Doughlas is in charge of Clarke Summer school which began June 1st. The summer school has the largest enrollment in several years.

—BR—
RIDGECREST

Five Mississippi Baptists received staff appointments this season at Ridgecrest, N. C., Southern Baptist summer assembly grounds, Perry Morgan, manager, announced recently.

They include: Velma Green, Frances Moore, Georgia Mae Ogburn, and Cora Mae Marriatt, Blue Mountain College, Blue Mountain; Ann F. York, Tylertown.

—BR—

WHERE THE MISSIONARY'S
HEART REJOICES

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(Continued from page 13)
for the Lord's Supper, though some had to stand.

Evangelist Liu stated with joy that frequently he hears the singing of hymns in the homes of Christians north, east, south and west of the church. The children of a nearby Catholic family steal into the church and learn hymns. The oldest brother, a soldier, beats them for this, but they continue to come.

Old Mr. and Mrs. Hu, members of the Harbin Baptist Church, too old and ill to support themselves,

Of Interest To Women

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are provided living expenses by the Harbin church, and the Chuhehsien church provides them a home. Old brother Hu had decided he wanted to go on to the Lord before we arrived and was sure he would go home soon, but as his health is better in the summer and the worst of winter had passed, we persuaded him to wait until next fall. Prayer was made for him, so he got up from his "kang" (brick bed) and came to the services the next day, stating that he had decided to stay on, with the help of the Lord, until cold weather sets in in the fall.

Chas. A. Leonard, Sr.
Harbin, Manchuria.

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RIDGECREST! S. S. WORKERS!

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Those interested in making the trip to Ridgecrest for the Sunday School Week, July 19-25, by school bus from Clinton for about \$6.00 round trip (for 30 or 35 passengers) write at once to W. E. Price, Jr., Associate Superintendent, Clinton. Every Sunday school would greatly profit to send one or more workers. One way by Atlanta and Stone Mountain, other by Chattanooga and Lookout Mountain. A good truck and a good driver who has been on several trips there before. See your Sunday school literature for details on Ridgecrest,—a great opportunity for workers.

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